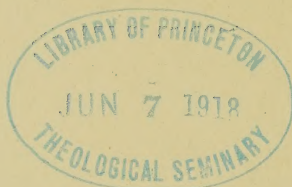


EAR-JONAH

THE SON OF THE RESURRECTION

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REV. A BEARD



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BAR-JONAH.







BAR-JONAH,

THE SON OF THE RESURRECTION.

BY

✓  
THE REV. ARTHUR BEARD, M.A.,

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JOINT-EDITOR OF THE OXFORD AND  
CAMBRIDGE PSALTER.

"One new idea makes all our knowledge new."

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LORD BISHOP OF LONDON.

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## INTRODUCTION.

“**H**ERE a little and there a little” is the rule of sobriety and the nurse of strength ; because it respects the Law of Continuity. We walk by means of steps which are short, however long may be our day’s journey. We can measure our distances in the air if we will, but God marks them on the ground : for every step that is taken there must be its foot of *terra firma* ; else our walk must come to an end.

So imperious is “the Law of Continuity.” Obedience to it is the first demand of science ; therefore of scientific Theology, and also of practical Religion. It is like the Arithmetician’s rule of “casting out the nines” : it affords a test which, if not infallible, is practically sufficient to verify the truth or untruth of our manner of walking in the holy search after “the Truth.” “Here a little,” where we feel the ground of the Word of God beneath our feet : and “there a little,” and only a little ; only one step from thence ; but farther on and to other ground ; which must also be (1) strong to bear our tread, and (2) within the reach of our short stride. Such walking only is sure walking, for it is real walking ; continuous, and therefore progressive.

Does every pilgrim in Religion or Theology take care to maintain obedience to the Divine Law of Continuity? I trow not.

A humourist will tell of a traveller who meets with an impassable chasm. It is necessary for him to cross it. He puzzles and ponders over it; and then passes on from the other side.

The religious teacher or preacher, whose Scriptural or doctrinal itinerary is blotted with similar impassable passes, has not the excuse of the humourist's innocent design to make his reader laugh at his intentional extravagance.

Mark Twain ascends Mont Blanc without leaving Chamounix: a wholesome parable of the method of discontinuity. From the base of the mountain to its summit in a single step, (through a telescope), is easily accomplished. From the earth-level of an ordinary intelligence to the "reason" of the loftiest "mystery" of Revelation is counted as easy a step to those who are not fettered by the conscience of Continuity.

Is it true, to notoriety, that this Great Law is violated in regions higher than Mont Blanc? Alas! the offence is so common, that one dares not expect to avoid it, even when inveighing against it. Who is sufficient for these things—sobriety and continuity, self-belief and reality? When we are on high and holy ground, we deem it righteous licence to unfurl the free and easy flag of "Enthusiasm"; and we flatter ourselves that we are uttering loud "testimony for God," when we are profanely, or rashly, or blindly "telling lies for God" (Job xiii. 7).

The best known words of Scripture will afford the best illustrations of the infirmity which I allege to be so common. What Tract-arian thinks that he sins against any Law, Divine or human, when he reiterates the unqualified assertion that "the Blood of Jesus Christ cleanseth us from all sin"? He neither finds nor seeks a connecting path between the "sin" which is ours and the "cleansing" which is God's. The two are put together, as if God had joined them and made them one. St. John has indicated the ordained path, which is long and arduous; but the Tract-arian needs it not, and heeds it not. St. John teaches us that the Blood cleanses "*if* we walk in the Light." The Tract-arian lightens the Text of this difficulty by assuring us, with the emphasis of italics and Capital letters, that the Blood will cleanse us "now," "just as we are," "with all our sins thick upon us," &c. In one word, he is hopelessly discontinuous.

Let the reader take notice of the number of times that the above Scrap from 1 John i. 7 is quoted as a "Text" in the next hundred Tracts that he reads. If his Experience happens to agree with mine, tested by experiment upon those published by the respectable R. T. S., he will meet with the "Scrap" seven times, and with the integrated Text not once. The promise of the "cleansing" is always represented as unconditional: the Apostle's demand for the qualifying condition of "walking in the Light" is never made. The Tract-arians' path of doctrine and practical teaching at this vital point is always discontinuous, and never continuous.

The rule of "here a little and there a little" is too

slow and sober for vitiated palates: their taste is for something faster: "Here much, and there more."

Discontinuity is the natural child of Disintegration. Holy Scripture comes into our hands integrated and continuous: it often leaves them disintegrated and discontinuous. As it is given to us, it is like a puzzle Map, *put together*. We take it to pieces, and "disintegrate" it; but we cannot, or we will not, put it together again. We are indifferent to a greater part of the map: we only take the pieces in which we are interested; and we misuse even them, by treating fragments of them as integers, and by putting them together in new and false connections. If "Text" and context *seem* to disagree, "marginal references" will find plenty of other "texts" which seem to agree: these we will put together; those we will agree to keep asunder. Thus, instead of representing the genuine articulation of genuine Scripture, our "Map" is dislocated, disfigured with impassabilities and incongruities, disintegrated, and discontinuous.

By this process the Text of 1 John i. 7 is reduced to the dangerously unbalanced "Scrap," "The Blood of Jesus Christ cleanseth us from all sins." An integral Scriptural truth is disintegrated into an utterance of un-Scriptural insobriety.

A geometrical illustration may be given of the infirmity of Disintegration, which is simple and helpful:

Through any single point, A, a straight line may be drawn in any direction we please: but if the line is required to pass through another point, B, it must be drawn from A to B, and in that direction only.



A Text may consist of two Scraps, which may be represented by those two points A and B. If we consider the Scrap A alone, we can look from it perhaps in any direction we please: a vast number of different readings may then be given to it; and a vast number of views and doctrines may then be taken from it, and founded upon it. But when we consider the integrated Text, and combine the two Scraps together, no view of A is lawful but that one which takes in B also. To illustrate this, we may recur once more to 1 John i. 7. But as further use will be made of that Text, I will take another, which has the advantage of being less sacred, and which may therefore be used with the greater freedom:

“Man is a reed: but then he is a thinking reed” (Pascal). This is a sublime utterance of sobriety, majestically balanced. It divides itself conveniently for our purpose into two “Scraps.” Imagine one of our “Tract-arians” taking the former of these by itself as a “Text,” and expanding the common-place thesis, “Man is a reed.” We can imagine the enthusiastic self-depreciation with which he would expound the reediness of man: he would exaggerate every human infirmity, and complacently label himself and his race with it. The hollowness of the reed will represent the perfection of our ignorance; and the strength of the reed, when it is bruised, will measure our muscular strength. The Keynote of the strain will be unbounded disparagement. “Man is a reed,” and nothing but a reed.

Now let the sobriety and sincerity of such a sermon on the Scrap be tested by the common sense of the

integrated Text. How much declamation and exaggeration (every syllable of which was unsober and insincere) will have to be withdrawn! The preacher had no excuse for uttering those syllables; nor for so speaking of man, as if he were *nothing but a reed*. Pascal said not so: neither did Jesus Christ.

“Integration” presents no difficulty here, whatever it may do in other domains of Science. On the contrary, it is a guide which is at once easy and safe to follow; a guardian of common sense, and a mighty help to Sobriety. A child can comprehend it; and a child is competent to command us to obey it. What excuse, therefore, is there for the adult understanding to ignore it? Above all, who that undertakes to expound Holy Scripture ought to pass unchallenged when he turns his own and his neighbour’s Bible into a Scrap-book?

My subject is, strictly speaking, neither the Law of Continuity nor the Integration of Scripture: but it is by their light that I read the meaning of the “Confession” of “Simon Bar-Jonah,” as also Bar-Jonah’s testimony concerning the preaching of our Lord to the “spirits in prison” (1 Pet. iii.). The two “trusts” committed respectively by St. Paul to God, and by God to Timothy (2 Tim. i. 12, 14) seem to be intelligible only after integration. And when St. Paul protests concerning something that is “done” by him, and yet not “done” by him, but by sin that dwelleth in him (Rom. vii. 17, 20), his commentators seem to set honesty and common sense at nought; and to “tell lies for” St. Paul, because they will not integrate his words. The Gospel of St. John is rich

with themes for integration, even after the microscope and telescope of Canon Westcott have done their great work.

I venture to hope that I may be permitted to proceed hereafter with the integration of "The Spirits in prison," "The two Trusts," "The two Crosses," "The two Deaths," "Sin reigning and not reigning," "The Light of the World," &c. These, and other great subjects, are too often presented in "Texts" which are only "Scripture Scraps," unbalanced by common sense, and without the needful illumination of their Context. A marginal reference to a remote part of the Sacred Volume is accepted, because the Text referred to *seems* to agree with the "Scrap," whilst the fellowship of the proper Context is disowned because it *seems* to disagree with the "Scrap." That way error lies; that way "heresies of perdition." In all these cases I plead for exegesis by Integration. I may at least assume that the method commands respect; and this reflects favourably on any conclusion to which it may lead.

One new idea makes all our knowledge new. I may not call the Law of Continuity a "new idea," nor yet the Integration of Scripture: but I find little trace of their application to certain large tracts of Scripture in the popular or even "theological" surveys that have been made of the same; so that it becomes lawful to hope for results "new and old" from a new search on old ground by "new and old" methods.

I believe some of my results at least are "new" as well as "old": and for that reason I publish them. If they are also true, their importance will

bespeak its own value. May error be corrected when it is venial, and chastised when it is presumptuous. And let fair Candour judge between error and error.

1. My contention here is that "Bar-Jonah" must in the first place indicate a Resurrection Sonship, even before integration. For the sign of Jonah has just been given to the Sadducees as a Sign of Resurrection. It follows that "Bar-Jonah" presumably signifies a "Son of Resurrection."

2. Now let the process of integration be applied to the word, and to its Text and Context: and we find the whole passage dominated by the great "Gospel" theme.

3. "The Rock" which gives to Simon his Christian name, and its foundation to the Church of Christ, is now declared by the voice of Continuity to be the Risen Saviour. In His Life shall we see Life.

4. But the Divine Promise of Resurrection Life is no unbalanced "Scrap," no unconditional promise. If we would have the Life, we must comply with the Conditions of the integrated Text: we must "take up our Cross," and crucify our sins upon it.

5. Thus, where disintegration makes a vacancy for a Pope, Integration finds the ground pre-occupied by "the Gospel of the Resurrection." If the "High Churchman" insists upon identifying Peter with "the Church's One Foundation," Integration answers that "this Rock" and "this Temple" are plainly One; and if Peter cannot be one of these, insult him not with the compliment of saying that he is the other. If the "Evangelical Churchman" puts Peter's faith into the Foundation, instead of Peter himself,

Integration answers that the very word "Evangelical" ought to suggest the truth to him who assumes it for a title. For what is the Evangel or Gospel but the Resurrection itself? and here assuredly it is. But (once more) he that would inherit Life, and a mansion on the Rock, must first bear his Cross on earth. Sobriety balances Gospel and Law; the Gospel of the Christian's life, and the Law of the Christian's Cross.

6. Disintegration makes another "Scrap" of the "Promise of the Keys." The gift is greedily snatched; but its conditions are much undiscerned. Integration perceives, and remembers: it "remembers" that the Cross of the Christian is labelled by the Text as the condition on which all its good things are promised: and it "perceives" that in this Cross are comprised our two great needs, repentance and love. Without these we know that there is no forgiveness, *i.e.*, no Key for the Kingdom of Heaven, either for ourselves, or for others for our sake.

The promise of the Keys is not unbalanced, not unconditional. A "Scrap" may say "yes": the integrated Text says "no."

This is briefly a Syllabus of the Contents of the following pages. If my theme is high, it is also sober. Nay, Integration for ever bespeaks its own sobriety. And all to whom its application is new are bound to respect the process, and to weigh its results. In the present case, at any rate, I venture to maintain that we are guided by integration to the two primaries of our Religion, our Gospel, and our Law; the Gospel of our Resurrection, and the Law of our Cross.





# BAR-JONAH.

## CHAPTER I.

### THE SON OF THE RESURRECTION.

Words in Capital Letters are referred to the RESURRECTION; words in italics to the *Cross* of the Christian, either taken up or evaded.

THE *Pharisees* and SADDUCEES came, and tempting Him, asked Him to show them a sign from Heaven. But He answered and said unto them . . . An *evil and adulterous generation* seeketh after a sign; and there shall no sign be given unto it, but the sign of JONAH. And He left them, and departed (Matt. xvi.).

And the disciples came to the other side and forgot to take bread. And Jesus said unto them, Take heed and beware of the *leaven* (and LEAVEN) of the *Pharisees* and SADDUCEES. And they reasoned among themselves, saying, We took no bread. And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves, because ye have no bread? Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many (small) BASKETS ye took up? Neither the seven loaves of the four thousand and how many (large) BASKETS ye took up? How is it that ye do not perceive that I spake not to you concerning bread? But beware of the *leaven* (and LEAVEN)

of the *Pharisees* and SADDUCEES. Then understood they how that He bade them not beware of the leaven of bread, but of the *teaching* (and TEACHING) of the *Pharisees* and SADDUCEES (Matt. xvi. 1-12).

Now when Jesus came into the parts of Cæsarea Philippi, He asked His disciples, saying, Who do men say that the Son of Man is? . . . . And Simon Peter answered and said, Thou art the Christ, THE SON OF THE LIVING GOD. And Jesus answered and said unto him, Blessed art thou, Simon BAR-JONAH : for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. And I also say unto thee, that thou art PETER, and upon THIS ROCK I will build my CHURCH. And the gates of HADES shall not prevail against it; and I will give unto thee the *keys* of THE KINGDOM OF HEAVEN (13-19).

From that time began Jesus to show unto His disciples how that He must go unto Jerusalem, and *suffer* many things of the elders and chief priests and scribes, and be *killed*, and the third day be RAISED UP. And Peter took Him and began to *rebuke* Him, saying, Be it far from Thee, Lord, *this* shall never be unto Thee. But He turned and said unto Peter, Get thee behind me, *Satan* : thou art my *stumbling-block* : for thou mindest not the THINGS OF GOD, but the *things of men* (21-23).

Then said Jesus unto His disciples, If any man would COME AFTER ME let him *deny himself*, and take up *his cross*, and *follow* Me. For whosoever would *save his life* shall lose it; and whosoever shall *lose his life for my sake* shall FIND it. . . . Verily I say unto you, there be some of them that stand here, which

shall in no wise taste of death, till they shall SEE the Son of Man coming IN HIS KINGDOM (24-28).

And after six days Jesus taketh with Him Peter, and James, and John his brother, and bringeth them up into a HIGH MOUNTAIN (Ps. ii. 6) apart: and He was TRANSFIGURED before them . . . And behold a VOICE out of the cloud, saying, This is my beloved SON (Ps. ii. 7) in whom I am well pleased . . . And as they were coming down from the mountain, Jesus commanded them, saying, Tell the VISION to no man, until the Son of Man be RISEN FROM THE DEAD (xvii. 1-9).

And they kept THE SAYING, questioning among themselves what the RISING AGAIN FROM THE DEAD should mean (Mark ix. 10).

#### SECTION 1.—ANTECEDENT EXPECTATIONS.

PROFESSOR TYNDALL began his Rede Lecture with a good tale, which he has not printed. One day he expressed a wish to show Sir Michael Faraday a certain experiment:

*“Stop,”* said Faraday, *“tell me what I am to look for.”*

The prevision was wise. Unless we are previously instructed “what to look for,” we shall, in general, expect in a wrong direction; we shall observe in a wrong place; we shall read with a wrong emphasis.

In contemplating or in preaching “the Gospel of Christ,” it is often our infirmity to possess some usurping favourite amongst the doctrines of Christianity. We press it; we exaggerate it; we regard it as the centre of the religion, or as “the Gospel” itself. But

we are looking in a wrong direction. We *misuse the definite article*. I think it might be shown that every religious party (so called) maintains itself by doing this. There is indeed a work of Christ's, and a Christian doctrine, to which the definite article rightfully belongs. What is it? What is the *THE* of our faith?

An answer to this question may be found on every other page of popular theology. The death of Christ, and the life of Christ; the Atonement that is past, and the Intercession that is present; the Incarnation, and the Resurrection, each of these (and of others) is in turn defined to be "the cardinal doctrine," on which our religion "hinges;" and the otiose reader takes no exception to the claim.

In a work on "the French Revolution," the author relates an incident, A; and adds, "This was the cause of the French Revolution." The reader "pigeon-holes" this event in his mind, together with its mighty bearings on the history of the world. An intelligible "doctrine of the French Revolution" is presented to him, which he joyfully accepts, and which he commits to the steadfast holding of his faith.

Anon the author relates another incident, B, quite independent of any connection with A; and concerning this he once more adds, "This was the cause of the French Revolution." What is the poor reader to do in his perplexity? I can speak for one, whose reading of the work in question ended at the narrative of B.

Now the fault of the writer in these places was his misuse of the definite article. The same fault is committed by many theologians, who use the same little word with the same lavishness and inconsistency and

want of memory. If the above great doctrines and others form a Republic, in which all are equal, then not one of them is entitled to the definite article. But if they are constituted a Monarchy, then injustice is suffered by the monarch, if his prerogative be given to any one of his subjects.

It is not for us to elect this monarch. St. Paul declares it to be the Resurrection, to which he gives the title of "the Gospel" in Cor. xv. 1. "But, brethren, I would have you know *the Gospel*, which I preached unto you, and which ye received from me; in which also ye stand now, and by which ye are being saved for ever, if ye hold fast to the word which (τίνι λόγῳ) I preached unto you, unless ye became believers at random (εἰκῇ)," i.e., not understanding what "the word" meant; which, as he shows in the subsequent verses, was, chiefly at least, the "word," or "gospel" of the Resurrection (1 Cor. xv. 1-11).

Now when an ordinary writer calls the Incarnation, or the Atonement, or some other great doctrine, *the* "centre" or "chief point" of our Religion, I propose to forget that such an affirmation has been made. But when St. Paul gives the throne to the Resurrection, I propose to commend this to the steadfast keeping of the Christian's faith and memory. I read in it the measured conviction of one who says what he means and means what he says. He never makes the same gift of the definite article to any other doctrine of Christianity; from which we must conclude that the title which he bestows is free from hyperbole, and that the doctrine which he crowns is the rightful monarch of all that our creed surveys.

Which being so, those writers who assign the supreme crown successively to *doctrines* A, B, etc., to Z must needs be convicted of inconsistency, insobriety, etc. These may be hoped to be "venial" sins, for they are common; and as I have not an individual instance of either of them in my mind as I write, I trust I may leave them all here without giving offence to any.

My object and my endeavour is to restore to "the Gospel" emphasis which, to my judgment, it has lost; and Scripture territory which has been stolen from it.

And in doing this, it is impossible to ignore one other "doctrine," which is inseparable from St. Paul's "Gospel," and which is yet of quite a *different kind*. The mathematician will best appreciate the force of this "kind" of "difference."

In adjusting the place of "the Cross" amongst Christian doctrines, it is too little remembered that there are two Crosses, Christ's and the Christian's. Great compliments are paid to the Cross of Christ; great neglect is suffered by the Cross of the Christian; and both Crosses are misread.

We are told by Mrs. Jameson that in the most ancient Crucifix extant, the Saviour is represented upon the Cross, alive and elate, triumphing over death, not succumbing to it. I believe this conception of "the Cross of Christ" to be true to art, more true to theology, and most true to Scripture. It illustrates the loud cry of joy with which the Saviour yielded up His Spirit to Life and His Body to Resurrection.

Good old Bonaventura in his romantic tale of the Crucifixion, has led away the great painters to an unworthy ideal of "the Cross of Christ." Painters have



led churches ; and so it has come to pass that a multitude have agreed to steal away the definite article from the doctrine of "Christ risen," and to give it to a doctrine of "Christ crucified." The result of this has been great practical mischief, an abundant misreading of "the Cross of Christ," and a confusion of things of different "kinds."

The Cross of Christ has done its work, and is down, *down for ever*. But the Cross of the Christian is still standing, *for ever standing*, until time shall be no more, or as long as a sin shall remain uncrucified by its sinner. It is practically synonymous with Repentance, Conversion, dying to sin, crucifying sin. All these are different aspects of the same work, which must be performed by ourselves, and not by Christ ; on our own Cross, and not upon the Cross of Christ.

It is here that religious insobriety raves to the verge of madness, complacently assured that "Christ has done all," that "we can do nothing," that "it would be even sinful to attempt to do anything for ourselves to help towards our own Salvation" !

"The blood of Jesus Christ cleanseth us from all sin." *There is no such "Text" in Scripture.* The scrap is printed by one Tract-arian after another, and licentiously applied to the unconditional cleansing and instantaneous "Salvation" of all who will "come to Jesus," "with all their sins thick upon them," no matter how black—nay, the blacker the more glorious. Think of a Daniel going down into his lions' den "with all his sins thick upon him" ! In one case, a murderer, trembling at the thought of the gallows, sees the words in an old Bible leaf that has

wrapped his tobacco. There has been much fear and fright, but no Repentance ; there has been no walking in the Light, no Christian's Cross ; nothing but terror of the gallows. But he sees the "scrap," and in an instant he is comforted, and "converted," and "saved !"

For shame ! O, for shame ! The "cleansing" that St. John speaks of in the *Text* from which the "scrap" is taken, is only promised to us "*if we walk in the light.*" What a reasonable condition ! and it is peremptory ! "IF" is Commander-in-Chief of the whole position. Not one, *not one*, can hope to be admitted to the "cleansing" on the terms of this much-misquoted "Text," unless he come with his own Cross upon his shoulders ; or rather upon his Cross, with his sins nailed to it and crucified ; and himself "walking in the Light."

It is inconceivable, but true, that Scripture can be thus mangled ! The ignorance which commits the sin is not honest simplicity, but incorrigible prejudice and scandalous insobriety.

The text itself, the integral text, is luminous with the two Crosses. "If we say that we have fellowship with Him, and *walk in the darkness*, we lie, and do not the truth ; but *if we walk in the Light*, as He is in the Light, we have fellowship one with another, and the blood of Jesus, His Son, cleanseth us from all sin." (1 John, i. 6, 7.) "If the Christian's Cross does its crucifying work, then the Cross of Christ will do its cleansing work," and *not unless*. The practical application of the text is both to "works" and to "faith ;" to what we have to *do*, and to what we have to *believe*.

There is work given to us, and we must do it. Our "faith" will be busy also, and will help to keep us strong and patient, happy and cheery at our work. "The hour cometh, in which all that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have *done good*, unto the Resurrection of Life; and they that have *done ill*, unto the Resurrection of Judgment" (John, v. 28, 29).

The Cross of the Christian, the Cross of Christ, and the Resurrection of Christ—these three should all be "looked for" in any comprehensive description of Christianity. The last of these is *the* Article of the Christian faith, whilst the first is *nearest* to us, its angular magnitude is greatest as a pattern of Christian life. "Nearest to our hand—most within our own power—is practice." (Dr. Vaughan, at Cambridge University Church, 14th March, 1886.)

St. Paul teaches us that Jesus Christ was defined to be the Son of God . . . according to the spirit of *holiness* by His Resurrection. (Rom. i. 4.) This supplies a point of view from which we may behold our three great verities in the same straight line, and in their ascending order, in :—

1. The duty of holiness, or the Christian's Cross.
2. The example of holiness, or the Cross of Christ.
3. The issue of holiness, or the Resurrection of Christ.

All these may be "looked for," and will be found in the text and context of Simon's Confession.

But, in particular, if the Resurrection be indeed the chief point and climax of the work of Christ, we expect it to be in full and fair *view* when the foundations of

His Church are under consideration; for instance, when the Founder is uttering such words as these: "On this Rock I will build my Church."

I plead for this antecedent expectation. Not that my argument requires it in the least; for it is independent of all "antecedent expectations" whatever.

But I am fencing against antecedent prejudice and prejudices. They are many and strong, and they are very busy here; and each is "looking for," and determined to find, what it antecedently wishes to see.

It is the inveterate habit of prejudice to read *into* Scripture rather than *out of* it; to dictate rather than to learn; and if it can find something of what it looks for, be it only as large as a pin's head, this is accepted as the Word of God, whilst the full-orbed Sun, the source of its proper light, shines unseen.

## SECTION 2.—CIRCUMSTANTIAL EVIDENCE.

By "circumstantial evidence," I mean evidence which is derived from the "surrounding" context. Simon's Confession, and all that immediately appertains to it, stands as a parenthesis of eight verses (Matt. xvi. 13-20) in the middle of a Text of forty-one verses (xvi. 1 to xvii. 13).

Now, if we find that the Resurrection is the main theme of this Text, continuously, on both sides of the parenthesis, we cannot but look for the same theme in the parenthesis itself. We may not find such a connection; neither does my argument require it, nor depend upon it; the parenthesis is too strong to need

support from without; but there is an antecedent probability that the continuity of the Evangelist's subject will be found to be unbroken by the parenthesis.

There will be observed six separate references to the Resurrection, three on either side of the Confession.

1. In the breath next to that in which Our Lord answered Simon, it is recorded that "He *began* to show unto His disciples *from that time* that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and *the third day be raised up*" (21).

This is the first verse after what I have called (and mis-called) the "parenthesis." There is evidently a note of continuity. The expression "from that time" affirms that what He "begins" to say now concerning His Death and *Resurrection* is a flowing sequel to the circumstances of the preceding "*Confession*," whatever they may have been.

Let us studiously notice, as we pass, that the portion of the Map of His Religion, which Our Lord here unfolds to us, is entirely occupied by the three great verities that have been "antecedently expected." In the verse just quoted is presented His Cross (or at least that part of it which was situated on Calvary), and His Resurrection. Peter understands not the words concerning Resurrection, but he protests against what the Lord says concerning His Cross. Was Peter speaking "one word for his Master and two for himself," that his protest was answered by the presentation of *his own Cross*? The Cross of Christ has been revealed with more detail than His Resur-

rection ; and now the other Cross, the lesser one, is given to the disciple with sterner emphasis, and with detail still more minute. For why ? This is the Cross which most “*nearly*” concerns Peter and us in the life of our sinful souls.

One verse suffices for our Lord to tell of His own Cross and of His own Resurrection, but He bequeaths four verses to impress us with *our* need of *our* Cross :

“ Then said Jesus unto His disciples, If any man would come after Me, let him deny himself, and take up *his Cross* and follow Me. For whosoever would save his life shall lose it ; and whosoever shall lose his life for My sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life ? or what shall a man give in exchange for his life ? For the Son of Man shall come in the glory of His Father with His angels ; and then shall He render unto every man according to his deeds ” — whether they be the “ deeds ” of a *Cross-bearer* or not — (24-27).

2. The Saviour concludes this rejoinder to Peter’s protest against His *Cross* by a reiterated prophecy of His *Resurrection* :

“ Verily I say unto you, there be some of them that stand here, which shall in no wise taste of death, till they see the Son of Man coming in His Kingdom ” (28).

This prophecy is pointed by some (with Bishop Horsley) to the Transfiguration, which was to come to pass on that day week. But it is surely a feeble exposition which reads one prophecy as prophetic of another prophecy of the same event ; though it is not



unreasonable to suppose that the latter prophecy might be a reminder of the former.

The seed of the woman, the seed of Abraham, and the seed of David, were all one. When the promise was first made to Eve, we perceive no coincident foresight by her of its repetition to Abraham or to David. But we have no doubt at all that both Abraham and David looked *back* to *previous* forms in which the Promise had been given.

There was a Prophecy of the Resurrection, written, hidden, and waiting for Revelation in the Second Psalm: "Thou art my Son; this day have I begotten Thee." This was not a prophecy of the Transfiguration, nor of any other prophecy; it would be frivolous to suppose it. But the Transfiguration was the occasion of one of the last "confirmatory" *repetitions* of David's prophecy, and it was therefore natural for one of the witnesses of the Transfiguration to have his eye pointed backwards by it to the Psalm; and so to mark the *coincidences* between the two prophecies, not the *fulfilment* of the one by the other.

Peter heard the Resurrection Title of "the Son of God" (Ps. ii. 7; Acts xiii. 33) repeated in "the voice from Heaven" (2 Pet. i. 17, 18). He calls it "a prophetic word" in his Second Epistle; and he indicates successive steps in the progress of its "confirmation" from the Psalm to the Resurrection of Christ. (ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον). "We have the prophetic word confirmed, *not once, but twice*; not only by repetition, but also, and 'more,' by fulfilment." This is an honest paraphrase. The definite article is not evaded, and no disparaging comparison

is made between two different modes of Divine utterance. No "word of prophecy" could be deemed "more sure" than the Word which came from Heaven itself to the Holy One in His Transfiguration.

The peculiar comparative, "more confirmed," affirms not a first, but a second confirmation at least: the "prophetic word" was not therefore uttered for the *first time* on "the holy hill;" because it was then "confirmed" in the positive degree. And as St. Peter writes his Second Epistle, his comparative degree recites some other greater "confirmation" subsequent to the Transfiguration. What is this but the *fulfilment* of the "word" in the Resurrection which it prophesied? The "prophetic word" had first been a "prophecy of Scripture" (20) in the page of David. At the Transfiguration it was "confirmed" in "an articulate voice" (*φωνή*, 18), heard by Peter on the "holy hill"; and then it was fulfilled in the Resurrection of Christ.

Peter, as he writes concerning the Transfiguration, has the Second Psalm and its proto-prophecy wide open in his heart. He consecrates the very ground on which the vision was seen, by "accommodating" it with part of the "prophetic word" of the Psalm. It is "the holy hill" (18) in his mind, because the parent prophecy spake of "the holy hill of Sion" (Ps. ii. 6).

3. Say, then, that the words of Jesus in the last verse of Matt. xvi., and His Transfiguration, which followed a week afterwards, are two successive rungs in the Ladder of "the Gospel," which is first the Prophet, and afterwards the Witness of the Resurrection (1 Cor. xv. 1).

It will not be forgotten that the disciples were commanded by their Lord not to tell the world of the "sign" of the Transfiguration, *until after He was risen from the dead*; and that this injunction excited their questioning as to "what the rising from the dead should mean" (Matt. ix. 10).

It is plain, therefore, that the Resurrection was "in the air," breathed into it by the breath of Christ; clear, prominent, and dominant in His eye, but as yet a mere embryo in the mind of His disciples. It fills the more enlightened *Evangelist's* page from xvi. 21 to xvii. 8, within the compass of which we have ascertained that the Doctrine is three times enunciated.

This makes it our duty to go back and inquire into the previous context; to follow the stream upwards, with the expectation of finding a continuation of the same channel, and the same full waters flowing downwards through a higher reach.

4. The chapter begins with "tempting" questions of the Pharisees and *Sadducees*. Here at once is the sign of Resurrection written large in the "temptings" of those whose special conceit it was that they disbelieved in a Resurrection. Although the Pharisees took part in the conspiracy, our Lord's rejoinder seems framed specially to smite the Sadducees. It is "the sign of Jonah"—the sign of Resurrection. "For as Jonah was three days and three nights in the belly of the whale; so shall the Son of Man be three days and three nights in the heart of the earth" (Matt. xii. 40).

This is a fourth, and also an independent note of the Resurrection (1-4) found in the same context.

5. The scene was then changed: they went over to

the other side of the Lake. But the disciples were not suffered to change the subject. It was "here a little, and there a little," of the same food for their souls, and the same tonic for their hearts. "Are we Sadducees also?" they might have said; for their Master treated them as such. Which thing is an Allegory, medicinal for all constitutions, seasonable for all times. For why? Sadduceeism is sovereign among diseases; and the Gospel of Christ is its sovereign remedy. What though the Pharisees did not "disbelieve" in the Resurrection? They were none the less *disqualified* for it by their lack of "righteousness" (Matt. v. 20). It is fatal alike to scoff, with the Pharisee, at the true circumcision of the Christian's Cross; or, with the Sadducee, at the Gospel of the Christian's Crown.

Good old John Bradford often comes into view with his wholesomely-pointed meditation on the poor man journeying to his gallows. "But for the grace of God, there goes John Bradford!"

By "the grace of God," the sign of Jonah is given to all His people, because all need it, and because some think that they need it not.

"Jesus said unto His disciples, take heed and beware of the leaven of the Pharisees and *Sadducees*. And they reasoned among themselves, We took no bread. And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves, because ye have no bread? Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye

took up? How is it that ye do not perceive that I spake not to you concerning bread? But beware of the leaven of the Pharisees and Sadducees" (6-11).

6. This persistence of the Saviour in keeping the great "Gospel" in His disciples' mind, at the time when He was about to "begin to show them" the manner of its consummation, is (to our apprehension) natural, reasonable, instructive, and gracious.

Moreover, the two miracles of feeding which He refers to in this exceptional manner, are stamped (by association of ideas, which is evident in the mind of the Lord) with the same Resurrection significance. The parable of the multiplication of bodily food was a Sacrament of the "multiplication" of bodily Life, out of Time, through Resurrection, into Eternity. Our Lord preached the Resurrection from the text of the former and less emphatic of the two miracles (John wrote the sermon down in the sixth chapter of his Gospel), and four times does He repeat the saving inference: "I will raise him up at the last day" (verses 39, 40, 44, 54). Why is not this "Gospel" discerned to be the text of the Sermon, to the comforting extirpation of earthly controversy from its heavenly ground?

I claim our Lord's allegation of these two miracles as a sixth and independent index of the Resurrection.

At this point follows the "parenthesis" of Simon's Confession. On either side of it, we have seen that the Resurrection is in continuous command along the whole line, declaring itself by six separate and independent "notes."

Our logical expectation now must be that the parenthesis will be found to be homogeneous with the rest; and that, instead of disturbing the harmony that prevails, it will add another movement to the same symphony.

### SECTION 3.—DIRECT EVIDENCE.

Our Lord Himself leads Simon up to his "Confession;" first indirectly asking His disciples (as the Revisers read), "Whom do men say that the Son of Man is?" Then, directly, "But whom say ye that I am?"

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah; for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven" (16, 17).

#### (1) BAR-JONAH.

The first note of the Resurrection that we notice in these words will probably be "Bar-Jonah." We can depend upon its meaning what it says, for "Thus saith the Lord." It contains a loving "*tu quoque*."

Simon saith to Jesus: "Thou art the *Son* of the *living God*." Jesus saith to Simon: "Thou art the *son* of *Jonah*"—the son of Resurrection. We know the meaning of "the sign of Jonah." It has just been given to the Sadducees as a token of warning of Resurrection: it is now given to Simon (so I read) as a token of promise of the same.



But this does not exhaust the significance of "Bar-Jonah," nor measure its emphasis. Simon's father's name *seems* to have been John, not Jonah (John i. 42, R. V.). When Simon was first brought to Christ by his brother Andrew, "Jesus looked upon him and said, Thou art Simon the son of *John*: thou shalt be called Cephas (which is by interpretation Peter);" and now that this promise is being fulfilled, not only is Simon "christened" Peter, but Bar-John is christened Bar-Jonah. Bar-Jonah is Simon's first Christian name. Yet this argument is singularly faulty. We may not honestly claim the change which "seems" to have been made from "John" to "Jonah," because they are presumably different forms of the same name. Then away go our premisses? Yes, but not our conclusion. For if we are now virtually driven to read "Bar-Jonah" in both places, a new question leads to our old answer.

Why does the Lord so persistently designate Simon by his father's name? Bishop Lightfoot answers: "He seems to allude to the meaning of the *word* in Matt. xvi. 17. 'Son of the grace of God.' There is probably a similar allusion in all the passages in St. John." ("On a fresh Revision of the English New Testament," p. 160.)

But I plead for the meaning of the *sign* rather than of the mere "word:" for this "sign" has just been enunciated; and it forms an integral part of the context.

Thus, whether we read "Bar-Jonah" as a new name or as an old one repeated, its resultant significance is the same, and its emphasis is equally marked.

And how beautifully is the same significance preserved in the sequel by the Sea of Galilee: "Simon Bar-Jonah, lovest thou Me? Then take up thy cross: feed My lambs: tend My sheep: feed My flock. Follow Me on thy cross: follow Me to thy Resurrection: for thou art Simon Bar-Jonah."

Herein is a "*tu quoque*" of the Saviour's answer to the "Confession;" for "Son of God" and "Son of Resurrection" are with Him synonymous terms. "For they that are accounted worthy to attain to that world, and the Resurrection from the dead . . . *are sons of God, being sons of the Resurrection*" (Luke xx. 35, 36).

"Son of God" is therefore, in our Lord's mouth, a Resurrection Title. Jesus Himself *takes*, and defines the names which He *gives* to His disciples, "Bar-Jonah," or "Son of Resurrection," and "Son of God." Both are "Christian names," borne first by the First-fruits of the Resurrection; and from and through Him, by every harvest grain of its afterfruits.

And there is a sad antithesis to "Bar-Jonah": the un-Christian, the anti-Christian surname, "Son of perdition." "Why will ye die, O house of Israel?" "O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" There were "sons of perdition" where God and Jesus would have had "sons of Resurrection."

And as we stand at the font in which we were "made" "children of God," what is in truth our real name—"Bar-Jonah," or "Son of perdition"?

Oremus.

(2) THE SON OF GOD.

The Resurrection significance of "Son of God," the name given by Simon to Jesus, may be inferred from that of Bar-Jonah, the name given by Jesus to Simon. St. Paul afterwards teaches explicitly that Jesus Christ was "defined ( $\acute{o}\rho\iota\sigma\theta\epsilon\iota\varsigma$ ) to be the Son of God . . . by the Resurrection of the dead" (Rom. i. 4).

But Peter had not yet learned this at the time that he made his "Confession." He had not the whole case before him as we have it now. He then spake as he was moved to be a *prophet* of the Resurrection, not yet as an "*Apostle*," or "*witness* of the Resurrection" (Acts i. 22). "Flesh and blood had not revealed this name unto him, but his Father which is in Heaven;" and although the Resurrection was contained in his "prophetic word," its full meaning was not yet defined in his understanding to his "flesh and blood;" else he would not have been heard questioning, a week afterwards, what the rising from the dead should mean.

Let it be supposed therefore that he is speaking and conjecturing from his own past experience, when he afterwards writes that "no prophecy of Scripture is of private interpretation," and that "no prophecy ever came by the will of man," but that men spake "from God, being moved by the Holy Ghost" (2 Pet. i. 21): for though this relates to a "prophetic word" heard at the Transfiguration; yet the Transfiguration, providentially witnessed by Peter, followed so close upon the kindred prophecy, providentially *made* by Peter

in his Confession, that the two events may easily be blended into one, being almost coincident prophecies of the same Resurrection.

Peter was as yet in "a dark place" when he confessed Jesus by His Resurrection title; he was still in the dark when he stood on the holy hill of the Transfiguration; but when he wrote his Second Epistle, the Resurrection was accomplished, the "day had dawned," and the "day-star had arisen in his heart" (19).

Now we, in our latter days, still seem to choose Peter's darkness rather than his light. We follow him with very lingering steps. We give a grudging recognition to the satisfying fulness of the Resurrection doctrine of "the Son of God." There are comparative trifles, any one of which in its turn, and by its party, will be preferred before the great doctrine of all, viz., Jesus Christ defined to be the Son of God by His Resurrection from the dead; or before the same Resurrection, defining the same seal of the same Sonship, promised to ourselves.

Resurrection is the proof of our Lord's "Divinity" given to us in a form adapted for allegation as *testimony*. The evidence was sensible to the senses, rational to the reason, visible and tangible. A jury of twelve men were appointed to bear witness to the fact, by sight, by speech, by touch, and by conscience; and also to build up a Church on the foundation of their testimony to the fact. From His Resurrection to his Divine Sonship is an inference self-evident to St. Paul. Why does our great Canon treat his thesis of the same Divinity by filling 800 pages with less direct arguments, and ignoring the supremacy of the one which

is so evidential, so simple, so Scriptural, so self-sufficient? When his *subject* is "the *Resurrection*," as in this "Easter Sermons," then Resurrection is affirmed to be the supreme proof of the Lord's Divinity. When the *subject* is "the *Divinity*," the supreme proof of that Divinity ought to be the same; but the learned Canon will permit me to say that the "proof" scarcely appears in his Bampton Lectures, and its "supremacy" vanishes altogether. How is it that even a partial eclipse of such a doctrine can be possible? How is it that its estimation can be held in such unstable equilibrium?

I venture to answer: it is because we have too nearly lost touch of the doctrine as *the* central point of the Gospel, *the* master key to all practical controversies concerning faith or works, whether Christian or anti-Christian.

There is also a general preference to keep the Resurrection prophecy in the 2nd Psalm as abidingly "a dark place," rather than to discern the Light which has been let in upon it from the Resurrection of Him, of whom it spake, "Thou art My Son; this day have I begotten Thee." St. Paul teaches us that "this Day" is definitely prophetic of Easter Day, the central point of time.

"We bring you good tidings of the Promise made unto the Fathers, how that God hath fulfilled the same unto our children, in that He raised up Jesus; as also (it is written in the 2nd Psalm, Thou art My Son, this Day have I begotten Thee" (Acts xiii. 32, 33).

But the old Fathers will have it that when David wrote "this day," he meant "from all eternity," *e.g.*,

“This *to-day* is not recent, but eternal; a *to-day* without time, before all ages. *From the womb before the morning star I begot Thee*” (Cyril). Jeremy Taylor follows in using this text to illustrate his thesis, “that we admit in the interpretation of Scripture but one literal sense:”

“Thus when it is said, *Thou art My Son, this day have I begotten Thee*, the Psalmist means it of the eternal generation of Christ (?): others seem to apply it to the birth of the blessed Virgin Mary, and St. Paul expounds it of the Resurrection of Christ. This is all true; and yet but one literal sense primarily meant; but by proportion to the first the others have their place, and are meant by way of similitude. Thus we are the Sons of God, by adoption, by creation, by favour, by participation of the Spirit, by the laver of regeneration; and every man, for one or other of these reasons, can say, *Our Father which art in Heaven*; and these are all parts of the literal sense, not different, but subordinate and by participation: but more than one prime literal sense must not be admitted.” (2nd Sermon on “The Minister’s Duty.” Tit. ii. 7.)

Our English Chrysostom is over bold in undertaking to affirm the “prime literal sense” of what “the Psalmist means.” The “prime literal sense” of “a prophetic word” is not necessarily its highest sense: on the contrary, development can lift it up like a parable, from any depth to any height, whether from David, or from Solomon, or from Jonah, up to Christ. But there must be “similitude” between all derived senses and their “primary:” and there is absolutely



*no similitude* between "this day" and "all eternity." Criticism adds that the comparison is made still more feeble by applying the qualifying "all" to eternity.

In fine, "eternal generation," in Ps. ii. 7, is surely self-contradictory and "unthinkable." It neither satisfies the conditions of the "Absolute," nor of the "Infinite." Eternal *existence* is, as we conceive, native to Him who "was in the 'beginning'" (John i. 1), but an "eternal *generation*," if it affirms an eternal *beginning*, or "begetting," is an eternal self-contradiction. That way vacuum lies: and when it is allotted to "this day," I think such an application is as foreign to the inspired mind of David as it is to the scientific mind of St. Paul, although Canon Liddon (with other divines) admits the expression. The Resurrection sense of the prophecy in Ps. ii. 7 is allowed by the Fathers sometimes, but only on compulsion, when it is in bonds in the custody of St. Paul in Acts xiii. St. Paul teaches that David's words looked forward to a definite day; the Fathers make them look backwards, anywhere and everywhere, unattached and wandering outside of time over "all eternity." I speak from verifying the references to Ps. ii. 7, printed at the end of the Oxford edition of the Fathers; and I plead for a righteous censure of exegesis which so ignores the exegesis of Scripture itself.

As "the prophecy of Scripture" (Ps. ii. 7) from the pen of David was "not of private interpretation"; (so also the same words in Peter's Confession, concerning "the Son of the living God," were not uttered "by His own will," but we know that they came from "His Father in Heaven." On that day week they

were heard again at the Transfiguration, literally from Heaven, and again in the same Resurrection sense. This reminds us that they had also been uttered "from Heaven" once before at the Baptism; and then also it is the same "Gospel of the Resurrection" that we hear sounding in their syllables. For—

John's baptism was for "the Remission of Sins." So also is Christ's; but the upper part, and the main part, and the significant part of Christian baptism is "for the Resurrection of the dead." The baptism which now saves us is not its first part, the putting away the filth of the flesh; but rather its second part, the inquiry towards God of a conscience (previously) good, through the Resurrection of Jesus Christ" (1 Pet. iii. 21). Repentance, or "putting away the filth of the flesh," is equally demanded by both baptisms, John's and Christ's; but the greater baptism is qualified to seal the greater promise of Resurrection; and this is the characteristic of the Christian Sacrament.

Accordingly, when we see the Saviour at the significant point of its institution, rising out of the water in a figure of Resurrection, wherein he had been first immersed in a figure of burial; we perceive the Resurrection significance of the Resurrection title which saluted Him at the moment, "This is my beloved Son, in whom I am well pleased."

Of course it must not escape notice that the two salutations, at the Baptism and Transfiguration, were only "prophetic words," still waiting for the fulfilment of the fuller prophecy, "Thou art My Son, *this day have I begotten Thee.*" "As while Christ was here alive, God spake from Heaven, saying, *This is My*

*well-beloved Son*; so after His death it was the same Person, of whom He spake by the Prophet, *Thou art My Son, this day have I begotten Thee.*" (Pearson on "the Creed," Art. V.) But "this day" was not far off. There were some of them that stood there (eleven, we may suppose, alas! not twelve), "who did not taste of death until they had seen the Son of Man," the newly begotten Son of God, "coming in His kingdom" (Matt. xvi. 28) in the holy Power of His Resurrection.

### (3) PETER AND THE ROCK.

"And *I* also say unto *thee* that *thou* art Peter (Petros), and on this Rock (petra) I will build my Church. And the gates of hell shall not prevail against it; and I will give unto thee the keys of the Kingdom of Heaven" (18, 19).

I am convinced that the chief control of the interpretation of this passage rests with "Bar-Jonah" more definitely than with "Peter." "Petra," or "Rock" is a general term, and indefinite; but Bar-Jonah is specific. Both Righteousness and Life are Scriptural candidates for the designation of the "Rock;" but "Bar-Jonah" elects Life, and Life alone, and stamps "*this* Rock" with the broad arrow of "the Gospel of the Resurrection."

The name of "Peter" was the subject of a promise made to Simon when he was first brought to Jesus (John i. 42). Perhaps he had often questioned what the name would hereafter be found to mean. A "rock" was indicated by it, but what "rock"? It waited for interpretation.

The Rock of "Righteousness" was first revealed in the Sermon on the Mount, on which the wise man builds his house; so that when the rain descends and the floods come and beat upon that house it falls not, for it is founded upon the Rock of Righteousness. This might have reminded Simon, and raised an expectation of his promised name of "Cephas;" but the coming rock was higher than this. Righteousness is great, for it carries with it Forgiveness; but Life is greater, for it carries with it Resurrection.

Not that the two Rocks are independent of one another. The greater does not exclude the less. They stand or (we may say?) fall together; the lesser rock is appointed to be the stepping-stone to the greater. First righteousness, then life; and there can be no life without righteousness. "The righteous shall live."

The spiritual Rock of Life has been "rolling" and "following" after mankind through all the ages of the world. It followed the children of Israel, and they drank of it, even in the wilderness (1 Cor. x. 4).

And now Simon Bar-John has by revelation discerned the Rock of Life, and he has by inspiration given utterance to its name in his confession: "Thou art the Christ, the Son of the *living God*," of God whose property is Life, the Eternal present tense, I AM; and such as the Father is, such must be the Son.

The Apostle's conception of Divine Life, as we discern it, was a worthy one; and its deficiencies were necessary and natural. The links that were missing in it, of Death and Resurrection, were soon to be supplied; and his imperfect Ideal of One Life was soon to

be supplemented by a Cross and a Third Day. But His *end* was Life ; and therein was ultimately to be revealed the ROCK, "this ROCK," waiting for "Peter" to stand upon it, and to supply the Font for his Baptismal Regeneration.

This ROCK of a risen Saviour needs no qualification ; there is nothing to be excepted or explained away. If great things are said concerning it, they are without exaggeration ; sober, and without enthusiasm. "The gates of death shall not prevail against it," for its natural property is to break them down. But if we put Peter himself, or Peter's faith into the position of the Rock, and make him responsible for its Atlantine office ; then instead of a Rock we behold sand.

There is a grammatical reason, which is alone sufficient to exclude Peter from identity with "the Rock." The Lord changes from the second person to the third. "*Thou* art Peter, and on *this Rock* I will build My Church," not on *thee* I will build it." He returns again to the second person in the next sentence : "I will give unto *thee* the keys of the Kingdom of Heaven," not "to *this Rock*." Are these changes of person merely rhetorical ? Surely not. Neither dare we affirm that we understand the saying, until we perceive the reason why the Speaker passes and repasses from one person to the other.

Let Peter have all that belongs to him, but no more. The second personal pronoun belongs to him. Let "this Rock," which is in the third person, be given to Christ Himself, and let it be placed by the side of "this Temple," which was likewise first to be "destroyed," and then to be raised again on the

third day. "This ROCK" and "this TEMPLE" are surely one. Or, more accurately, "this ROCK" is "this TEMPLE" after it has been "raised again."

Peter is misread by all Romans, and by some Anglicans, as *giving* a name to the Rock, instead of *receiving* his name from it. The difference is vast. Port "Moresby," in New Guinea, is not identical with the British Admiral from whom its name is derived! Neither was Peter (Petros) identical with the Rock (petra) from which his name was derived.

Let us only suppose that our Lord means what He says; that what He calls a Rock, is a Rock, absolutely immoveable, infinitely strong. All this He is, our risen Saviour, the Rock of Life. He is this; but none other is this. He is the Strong Man, stronger than the strong, the spoiler of the grave, the Conqueror of Death. The Church of the Resurrection, which is built upon the Rock of the risen Christ, is worthy of its Foundation, whilst the Foundation is strong to bear the Church. "The Son of the living God" is a competent source and giver of Life to all the Bar-Jonahs who cling to the Rock for life, and to all the Peters who inherit mansions upon it. Once more, there is nothing to qualify, nothing to explain away. The text is a mighty stream; but it is divinely smooth, as well as broad and vast and deep.

"The gates of *hell* shall not prevail against it, and I will give unto thee the *Keys* of the Kingdom of *Heaven*." English reader! beware of laying emphasis on "thee." There is none. It is not σοὶ δώσω, but δώσω σοὶ. The opposition involved is not between Peter and other Christians, but between death and life



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—between “ hell ” and “ heaven ; ” between “ the gates of hell ” and “ the Keys of Heaven.”

Once for all, leave Peter in his glory of abiding in a mansion upon the Rock ; but pay him not the insulting compliment of calling him the Rock Itself.

## CHAPTER II.

### THE KEYS OF THE KINGDOM OF HEAVEN.

(*Italics indicate the Cross of the Christian*; Capital Letters, the RESURRECTION.)

I WILL give unto thee the *Keys* of the KINGDOM OF HEAVEN. And whatsoever thou shalt bind *on earth* shall be bound IN HEAVEN; and whatsoever thou shalt loose *on earth* shall be loosed IN HEAVEN (Matt. xvi. 19).

When therefore it was evening, on the FIRST DAY OF THE WEEK, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst, and saith unto them, *Peace* be unto you. And when He had said this, He SHEWED unto them His HANDS and His SIDE. Then were the disciples GLAD, when they SAW THE LORD.

Jesus therefore said to them again, *Peace* be unto you: as the Father hath SENT Me, even so *send* I you. And when He had said this, He breathed on them, and saith unto them, Take ye *the Holy Spirit*: whose soever *sins* ye *forgive*, they are FORGIVEN unto them; whose soever *sins* ye *retain*, they are RETAINED (John xx. 19-23).

#### SECTION 1.—THE VIRTUE OF THE KEYS.

“The Keys” take us onward past the Resurrection,

and (dare we say it?) admit us into Heaven itself. "This mystery is great;" and it should be well pondered, as its revelation passes from our eyes to move our lips, to warm our hearts, to enlighten our faith, and to enliven our Hope.

"This mystery is great." Herein let it be remembered, and let it not be forgotten, that a Scripture "mystery" is *always a thing revealed*, and never a thing universally unknown, or "unknowable," as we (in English) vulgarly misuse the word.

But neither is a mystery universally known. It is a *revelation*, made to those who are "*mysterised*" or "initiated" to receive it. (τοῖς μυστημένοις.)

Now the Christian "initiated," to whom are revealed the Christian "mysteries," are Christians themselves. The rite of initiation may be defined as the Christian's Cross, *plus* the Christian's faith, both being pledged and sealed in Christian Baptism. The "Great Mystery" is defined as the Revelation of "God manifested in the Flesh, justified in the Spirit, seen of angels, preached among the nations, believed on in the world, received up into glory" (1 Tim. iii. 16). All this is put before us by the Apostle, not because it is (as we say) "mysterious," but because it is *revealed*—i.e., a "mystery." Mr. Herbert Spencer, by his use of "mystery" in the popular, or, more truly, plebeian sense, which is unclassical, unscriptural, unscientific, and unphilosophical, has provided one of those loose screws which ensure the instability of his whole system of Religious "Philosophy."

Mystery, he says, is "the vital element of all Religions." This is true of Christianity in the proper

sense of the word, as a Revelation ; but absolutely untrue in the sense in which Mr. Spencer himself uses it. I venture to apply to him a favourite expression of his own : " his language refuses to express his ideas."

After this he undertakes to manipulate universes, and to explain their evolutionary processes through " untold millions of years " ! There is no religion, of the Christian order, in such guesses as these ; because there is no mystery, or revelation, to confirm them.

Differentiation is an easy process compared with integration. Mr. Spencer has given us some noble fragments of differential philosophy ; but until he shows a better knowledge of their language, he should not presume to speak in the name of " all religions." No " mystery " is " unknowable." " Mystery " and " unknowable " are contradictories, not synonyms. The former is a divine reality, the latter is the void chaos of guessibility and unscientific imagination. " Twice two is five " is unknowable, but not a mystery. The farther face of the moon is, at present, unknown, therefore it is no mystery ; but Mr. Spencer lacks the authority to affirm that it is unknowable. Nothing is demonstrably unknowable, which is not demonstrably untrue. The Infinite is unknown at present : but the earnest expectation of humanity looks forward to new faculties, uncribbed by old bounds. Then the field of " mystery " will probably be enlarged ; enlarged, it may be, even to the dimensions of " infinity." The number of things " unknown " will be diminished ; but sobriety may find no perceptible change in the order " unknowable ;" because she does not commit

herself to fancies or dogmas concerning its nebular hypotheses.

We may hold it as an axiom, practical and useful, that nothing mysterious (in the common, vulgar sense of the word) can have *religious* claims upon us; and that religious devotion is frittered away, when it is applied to any subject or object that is not *revealed*.

Now "the Keys of the Kingdom of Heaven" constitute one of these "mysteries" that are revealed. If we speak in the singular number, the "Key" of Heaven is Love; if in the plural, the "Keys" are said to be our "friends," whom we "make" *by our love* (Luke xvi. 9).

But "Friend" is a one-sided word. We call him our "friend," *who loves us*, whether we love him or not.

"Dear" is the other-sided word. He is dear to us, *whom we love*; and such is the "friend" (*φίλος*) whom we need to admit us "into *everlasting habitations*." The spurious friend, the confederate, may be bribed by an "unjust steward" to admit one into the *earthly* habitation of "his own house" (Luke xvi. 4, 9).

This is an utterance, sufficiently plain, which may be the full interpretation of the Parable of "the Keys." It is repeated, but without any Parable at all, in the more august Picture of Judgment in Matt. xxv. "Inasmuch as ye have, or have not done this or that to one of the least of these My brethren, ye have or have not done it unto Me." He will be kind to the kind, and He will love the loving. "The greatest of these is Charity," and Charity is greatest of all, on the greatest Day of all. What better rule than this—

what other rule of Judgment could we, or would we frame? It is revealed that the master Key of Heaven is Love, and that there is none other (Matt. xxv.).

“Only love, and sin if you can,” says St. Augustine. St. Paul also gives us license to say, “Love is the fulfilling of the Law.”

But if all commandments may be thus comprehended in one, it follows that the one must also be distributed into many. When the Saviour speaks of “the Keys,” He suggests a multitude of keys. It becometh us to fulfil “every righteousness” (Matt. iii. 15); for instance, each of those which are defined in the Sermon on the Mount, “alms,” “prayer,” and “fasting” (Matt. vi. 2, 5, 16). We may not be able to count all the righteousnesses that are demanded of us. But it becomes us to fulfil “*every*” one. “Who is sufficient for these things?” There may be *a* key of the Kingdom of Heaven, depending on each righteousness, a key that will admit to one of the frontiers of the Kingdom; none will admit to the heart of the Kingdom itself, except the Master Key of Love.

Simon Peter is at first entrusted with a promise of “the keys,” when it is said to him, “I will give unto thee the Keys of the Kingdom of Heaven.” But on a later day, when he had won his Master’s confidence, the number of keys is reduced to one.

“Simon Bar-Jonah, lovest thou Me? Then love My sheep, feed My lambs, tend My flock. If ye love Me, love one another.” Love is the fulfilling of the Law, and of every righteousness.

In the earlier days of his stewardship, he was instructed in greater detail. Repentance and conversion,



faith and faithfulness, each of these, and of other great realities, is a "key." He who is truly penitent possesses a key; and he who truly preaches the Cross of the Christian, which is the Law of the Gospel, presents a key to the obedient hearer. Faith is a key, provided that passive Faith be attended with active Faithfulness.

Our "hands are full of blood." Let Isaiah suppose this to be our initial condition. Our *first* call is to "Repentance;" else there is no forgiveness, and therefore no "key." The Evangelical Prophet anticipates the Baptist in guiding us to "the way." "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (Is. i. 16, 17). Obedience to this command is the prime condition of the gift of the first "key." And this condition *is supposed to be fulfilled*, before the Prophet proceeds to say the words of Absolution, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (18). Remember the "*blood*" supposed to be on our "hands": hence the "*scarlet*" stain of sin (15 and 18). And remember also that this stain of verse 15 is not removed by the absolution of verse 18, except after the repentance of verses 16, 17.

Is it urged that "scarlet" is changed to "white" by the "free grace" of God in Christ? Amen. The nourishing property of bread is also a "free gift" of God. But let us be honest withal, and sober; for we

must "work" for the possession of this "free gift;" and unless the condition of "work" be fulfilled, the promised "free gift" will not be presented.

In like manner the sobriety of the Prophet sides with our own common sense, in affirming that without the "work" of Repentance there will be no "gift" of forgiveness to the sinner. It is for *us* to wash *ourselves*, and make *ourselves* clean, &c., before we can be in a condition to be "reasoned" with by God concerning the erasure of our scarlet bloodstains. In other words, it is for us to repent before we can be forgiven. There is no "cleansing from blood by the Blood," unless we are first "washed and made clean," and "walking in the Light."

Isaiah's parable of "blood" and its "scarlet" ought to make sober a multitude of unsober evangelists, and check presumptuous free gifts of peace to those who have no peace. Blood spilt upon a table of wood will be "washed" off, and the table will be "made clean" by the decent housewife. *But a stain will still remain, and defy her "washing."*

So repentance, or forsaking sin, washes and makes the sinner clean from the further action of sin; but it does not take away the stain of his ingrained *guilt*. Forgiveness only can do this; God only *can* forgive; and God in Christ only *will* forgive, upon repentance. But forgiveness is not repentance. They are not even things "of the same kind." The one is the gift of God, the other is the work of man. And without the "work" the "gift" is not offered. "Blessed are they that wash their robes, that they may have authority to come to the tree of Life, and may enter in by the gates into the holy city" (Rev. xxii. 14).

Moreover, it is still an act of "free grace" on the part of Mercy to forgive a penitent, and to turn sin's scarlet into unstained white. "To him that *overcometh* I will *give* to eat of the tree of life:" "to him that is truly *penitent* I will *give* a key of the Kingdom of Heaven." This is a covenant, as well as a promise. The gift of the key is a covenant gift; it is given to him that useth his own means of grace, and *overcometh* his own sin. It is a "free gift" on God's part, but it is not a *free receipt* on our part. We "pay" for it by faith and love and by the sacrifice of our sins; it may, therefore, "cost" us much, but God is not enriched by the "payment." Our sins are to be cast away; He will not have them. While, therefore, "we obtain this freedom with a great sum," the gift of pardon is nevertheless and none the less free on the part of the Giver.

When Isaiah bids him, "who hath no money," to come and "buy wine and milk without money and without price," he makes not this offer to him who *has* money. Else alms would be a work of supererogation.

If we have money, he bids us to "spend it for that which is bread," and our "labour for that which satisfieth." But after we have laboured for the money, and then spent the money in the purchase of bread, the prayer is still ours, "*Give* us our daily bread." "Work" and "give" go together. No work, no bread.

No good works, no Keys.

Works! works! our righteousnesses are all as "filthy rags." I hear the "words, words;" and Parrot echo is busy repeating them. But, my Christian

brother, do you always believe yourself, when you utter them? Prayer is called by Christ a "righteousness": Love is placed by Him at the head of "all righteousnesses." Do you really mean that these are *all* "filthy rags" with you? that you *never* utter a prayer that comes out of your heart, or is truly offered up to God? If so, your prayers are indeed "filthy rags." But would you like anyone to say this of you but yourself? John Berridge speaks well of your unreal prayers. "Such prayers," he says, "drop down to the church floor on the Sunday, and on the Monday morning the Sexton comes in and besoms out the rubbish to refresh the nearest bald grave." Dead to the dead. Dead prayers to the place of the dead. Are your prayers, indeed, no more living or sincere than that? If so, you are at present and indeed out of the way of salvation, and in the way of "filthy rags."

Or, again, is your love a "filthy rag"? Not if it is sincere: yes, if it is only lip-deep hypocrisy. No "filthy rags" of frothy faith or feigned love will draw forth the saving words, "Well done, good and faithful servant:" or, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat; thirsty, and ye gave me drink; a stranger, and ye took me in; naked, and ye clothed me; sick and in prison, and ye visited me." Are these set acts of fulfilment of the Law of Love to be truly performed, and then remitted to the closet of "filthy rags"? Do not believe every spirit, but prove the spirits, whether they are of God. Prove yourself, before you believe yourself.

Do not trust the complacency of your easy-going lips, when they so glibly make Isaiah's words, and only his words, their own. Your head thinks that it thinks that they allege an impossibility of "working" anything better than "filthy rags." You say with scorn, "Works! Works!" Beware of "words! words!"

The Prophet enunciates for all time the inalienable conditions of acceptance with God; and sentence is passed upon the condemned people of God for not complying with them. The same conditions are also demanded of us.

"Thou meetest him that rejoiceth and worketh righteousness, those that remember Thee in Thy ways" (Is. lxiv. 5). If the Prophet of Christ speaks thus, the Christ of the Prophet confirms the words: "Except ye repent, ye shall all perish." The conditions had not only been enunciated, but reiterated; and repentance had been waited for with the Divine long-suffering of God. Still it was sin, sin; impenitence, impenitence; darkness, darkness; uncleanness, uncleanness; rags, filthy rags. So says Isaiah, speaking for his nation at its worst, *in the hour of its condemnation* :

"Behold Thou wast wroth, and we sinned. For we are all become as one that is unclean, and all *our* righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, take us away. And there is none that calleth upon Thy Name, that stirreth up himself to take hold of Thee: for Thou hast hid Thy face from us, and hast consumed us by means of our iniquities" (Id. 5-7.)

These words are written to warn us of the death-giving "filthy rags" that may indeed be ours, either in a hollow unreality of "righteousness," or in an undisguised immorality of unrighteousness. These are the "filthy rags" which condemned the nation of Isaiah to the typical judgment of Babylon. They will condemn us to the real judgment of hell, unless they are "washed" and "made clean;" and the "work" of "washing" them and making them "clean" is the revealed "work" of repentance, the "work" of our Cross, a "work" to be righteously accomplished by *ourselves*, before God in Christ will condescend to "reason" with us, and "meet" us, and "forgive" us.

Another "text" (so called) is with intemperate licence placed side by side, and supposed to be coupled with the "filthy rags," as oil might be supposed to mix with water:—

(1) "We know that we have passed from death unto life" (1 John iii. 14).

(2) "All our righteousnesses are as filthy rags."

We may choose which of these scraps we shall appropriate to ourselves, according to our conscience, according to our honesty, according to our power of discerning ourselves: but *both cannot be ours*.

St. John's test of having passed from death unto life is, "because we *love* the brethren." He means, with a "love" which is sincere. And love, according to Our Lord, is a true "righteousness," and no "filthy rag." Therefore he who claims the former "scrap" will disclaim the latter. Collocation of such contradictory "texts" is the fancy-work of insincerity.

So, according to the integrated Word of God, the



Keys of the Kingdom of Heaven are to be a genuine *gift* to genuine righteous *work*. When the words of promise were uttered, "I will *give* unto thee the Keys," the "work" which is to be permitted to earn them is simultaneously marked out, in *the Cross*: "If any man would come after Me, let him deny himself, and take up *his Cross* and follow Me." This condition did not revoke the gift which was promised; but it defined the terms on which the promise was given. Neither will the gift dispense with the condition. No work, no bread: no cross, no forgiveness: no forgiveness, no "Keys."

The conditional gift of the Keys was implied in the preaching of the Baptist. What else is the logic of his cry, "Repent, *for* the Kingdom of Heaven is at hand"? What else is the *connection* implied between "repentance" and "the Kingdom of Heaven," but that the one ensures a "Key" and a passport into the other? But though John *preached* the "Key," he could not *give* the Key. He could show us our "work," but he lacked the authority to present the gift. The greater than John followed, who both preached and presented; who had authority to say, "Work ye, and I will give: take up *your* cross and bear it, and the Blood of *My* Cross shall be your atonement: Wash you, and make you clean from present sin by repentance; and the guilt of your past sins shall be wiped out, and its scarlet shall be made white as snow, by *My* free grace."

Nothing is plainer to the conscience of man than the grace-born relation between repentance and forgiveness. Heathen and Christian alike demand re-

pentance: heathen and Christian, each in his degree, and according to the measure of his repentance, consciously or unconsciously, enjoys the blessing of the free gift of remission of guilt in Jesus Christ.

But we must (in this place) press the significance of “the *power* of the Keys” (as it is called), as it is possessed and dispensed by Peter and other Apostles, and by other ministers of the Gospel.

## SECTION 2.—THE MINISTRY OF THE KEYS.

It may be humbling, but it is true, that we are almost sure to err in theological speculations, if we diverge from the phraseology of Scripture.

The “gift of the Keys” is a Scriptural expression, but “the power of the Keys” is not. A “power” may be (logically enough) deduced from the “gift;” but a question must be asked: “What kind of power?” Is it inherent in Peter, absolutely his, and at his arbitrary disposal? Or is he but a steward, endowed only with a limited and dispensing power? Is it *δύναμις* or *ἐξουσία*? If it is the former, provision may therein be made for a “sale of indulgences” by one who can do what he will with his own. But if the latter, the virtue of the “power” may become self-cancelling, whenever it is abused. The “steward” of the Keys is *but* a steward; and the perfect government of his Lord not only maintains the derived “authority” of His steward, when it is exercised aright; but also ignores it, and supersedes it, when he errs, whether wittingly or unwittingly. The penitent sinner will have a “Key” from Christ, whether Peter may “give”

it or not. But if Peter gives a "Key" to an impenitent sinner, delusion may say, "open sesame," but no door of Heaven will answer to the challenge.

If therefore we admit the non-Scriptural expression of "the power of the Keys," let it be defined and limited according to the sense of Scripture, and the sober corollaries of the Church of England: "Our Lord Jesus Christ hath left *power* to His Church to absolve all sinners, *who truly repent, and believe in Him.*" Our Church claims the Keys, but not the power "to absolve all sinners." The *conditions* of absolution are first demanded, and declared to be "true repentance and faith"; and these must be fulfilled by the sinner himself, independently of his "Church."

Wherefore then serveth the Church? and what advantage then hath the Churchman? or what profit is there of Churchmanship? Much every way: chiefly because that unto the Church is committed the oracles of God. For what if some do not believe? Shall their want of faith make the Faith of God without effect? God forbid!

The two greatest utterances of the "Oracles of God" are Forgiveness and Life; and it is the office of the stewardship of the Church to keep the preaching of these pure, and undefiled by anti-Christian faiths and antinomian practices. The "Oracles of God" are the revealers of Forgiveness and Life; and the anti-Christian and antinomian abuses of these Scriptures abundantly bespeak the need of competent "authority" to protect them from the licentious lips and irreverent hands of ignorance and insobriety. Yea, human authority is their Divine need upon earth.

“Faith cometh of hearing.” Therein is the charter of the Church, and also of its frequent failure; for the next syllables of the same breath are, “Who believeth what they hear from us?” (Rom. x. 16, 17.) But this gives no reason to the Church for ceasing to preach. She has her “gift” of the Stewardship, and the responsibility of exercising it, whether those who “hear” her believe or not. St. Paul speaks of it in another place as a responsibility of “*building*” upon the ready-laid foundation of Christ. He himself claims to have done the part of “a wise master-builder” in laying this ordered foundation; and he adds, “let every man take heed how he buildeth thereupon” (1 Cor. iii. 10).

The “foundation” on which the Apostle Paul builds is more nearly identical with that which Jesus Christ Himself gives to the Apostle Peter at his “Confession,” than the uncared reader will perceive. “Other foundation can no man lay than that is laid, which is Jesus Christ” (1 Cor. iii. 11). These words may seem to be self-explaining; but let the reader “search” for what St. Paul himself definitely means by “Jesus Christ.”

Doddridge’s paraphrase on the whole passage is sober, helpful, and practical; but that part of it which refers to “the foundation,” is mere exaggeration at least, and truism at most: “Let every one carefully see what superstructure he raises. This is all, indeed, that remains to be done; for other solid foundation no one is able to lay beside what is already laid, which is Jesus Christ, the great foundation-stone which God hath laid in Zion, elect and precious; and I take it for

granted, no one who calls himself a Christian will attempt to lay any other."

Eulogium is not definition. And "precious" is an epithet that becomes unworthy of the Divine Foundation, at a moment when it is being applied to a building that is to be erected upon it by human hands. If "precious stones" are expected in the human superstructure; more precious still, precious beyond price or compliment, must be the quality of the Divine Foundation itself. But, sentiment apart, I plead for an index of the precise *elements* of that Foundation, as what is here defined by St. Paul: these are still and for ever the same old pair of standing verities, the Gospel of the Resurrection, and the Law of the Cross. He who builds *on these* "will be saved," whatever he may build thereon. "Christ crucified" forbids sin, and "Christ risen" lifts up the heart, and compels love. These two constitute the one foundation, "Jesus Christ." He who builds rubbish, if only it be upon this Foundation, "shall dwell (unharméd) with the devouring fire" (Is. xxxiii. 14, 15). His work only will be burnt.

It is easy to verify the materials in this "Foundation." It is an early part in the Epistle, and we are bound to take counsel with the few preceding verses.

"The Gospel" is practically "the Resurrection," and the possession of the *Hope of the Resurrection* is said to be the possession of *every good gift*. Such is the thesis laid down in the head and title of the Epistle: "I keep thanking my God always concerning you for the grace of God which is given to you in Christ Jesus: that in everything ye are enriched in Him, according

*as the testimony of Christ is confirmed in you ; so that ye are not lacking in any gift of grace, so long as ye are waiting for the Revelation of our Lord Jesus Christ ; who shall also confirm you unto the end, unreprieveable, in the Day of our Lord Jesus Christ. . . .*

“ God is Faithful ; through Whom it is that ye are called (by Resurrection) to fellowship with His Son Jesus Christ Our Lord ” (1 Cor. i. 4-9).

The whole weight and wealth of these words depends upon their centre and kernel, which affirms the bliss of “ waiting for the revelation of Christ,” and of “ His Day.” And the whole weight and wealth of “ God’s Faith ” is said to be pledged to fulfil His promise of Life to us, *if* its testimony shall have been *confirmed in us*.

It is one thing to utter verbal testimony, but it is another and a different kind of thing to “ confirm ” it in our life. Every one that saith Lord, Lord, “ testifies by word of mouth to Jesus Christ ; ” but only he who does the will of his Lord “ confirms ” his testimony. And St. Paul distributes the Christian’s act of “ Confirmation ” into two parts, the Law of Love, and the Cross of the Christian. St. John’s “ walking in the Light ” is analytically identical with St. Paul’s “ Confirmation ” of Christian testimony. “ If we walk in the Light as He is in the Light,” then

(a) “ We have fellowship one with another,” in obedience to the Law of Love ; and

(b) “ The blood of Jesus Christ cleanseth us from all sin,” according to the Law of the Cross.

The Corinthians were offenders against both of these Laws, and their “ testimony ” was therefore



lacking in "Confirmation." First they are charged with unloving "divisions," and then with evasion of their Cross: for we should never listen to St. Paul preaching "Christ crucified," without inferring the corollary of "the Christian crucified," which depends upon, if it does not even constitute, the main proposition.

"The Jews ask for signs, and Greeks seek after wisdom:" but St. Paul presents to them all alike *their own Cross*. It is this which is a stumbling-block to the one, and foolishness to the other. The historical *fact* of Calvary was verified beyond power of questioning, whether by "stumbler" or by "fool"; and it could not be gainsaid. But the Jew's circumcision was found to his dismay to be identical with the Christian's Cross. And, alas! Jew and Christian alike "stumble" at it; and then Jesus Christ Himself in His merciful sorrow stumbles at the stumbler. "Get thee behind Me, Satan: thou art a stumbling-block unto Me" (Matt. xvi. 23). For unless the Cross of the Christian first does its chastening work, the Cross of Christ *cannot* do its atoning work. "Cannot" is a strong word to apply to Christ or to His Cross: but Scripture says that God Himself "cannot" renew us to repentance, so long as we keep crucifying to ourselves the Son of God afresh, and putting Him to open Shame (Heb. vi. 6). Jesus Christ "cannot" perform in us His mighty works of "Forgiveness" and "Life," so long as we are unfaithful (Matt. xiii. 58). The Jews ask for a sign, for "a short cut," by circumcision; for an easy road to Heaven; but there is none, save by the way of the Christian's Cross, the true circumcision, the *via Crucis*.

And the Greeks seek after wisdom. The Law of the Cross of the Christian is accounted "foolish." There are those who call themselves "philosophers," or "lovers of wisdom": and the title is conceded to them: and "arguments" and pleas for licentious self-indulgence are allowed to pass as utterances of "philosophy," or "love of wisdom." If ever "sarcasm" be admissible as something better than "the language of the devil," it is surely here. Nothing is more truly and profanely "evil speaking" than these "blasphemies" against common sense, and common conscience, which are uttered by some of our "philosophers," proudly but falsely so called. Are not *philomorers*, or lovers of *folly*, also common in the world?

The spiritual "foundation" is before our eyes, which the "wise master builder" St. Paul laid for the building up of a soul: it was "Jesus Christ," but more definitely, "Jesus Christ, and He crucified," and more definitely still, and more comprehensively, and in order as detailed by St. Paul:

Christ Risen; that is our Hope:

Christ Crucified; that is our Example.

The Hope is named first, with no purpose, unless, it may be, to stimulate us to follow the Example on our Cross. For the Cross must be borne before the sense of the Hope can be enjoyed.

All this must be included in the "Foundation." We must not be tempted to think, that when St. Paul preaches Christ, *and* Him Crucified, that Christ is the "foundation," and that the Cross is part of the "super-structure." The Cross, whether of Christ or of the Christian, is an essential part of the foundation, and

not to be confounded even with the "precious stones;" much less with the "wood, hay, and stubble," more or less of which is worked into the "Superstructure" by every "builder" of the Gospel.

"Other foundation can no man lay than that which is *self-laid*, which is Jesus Christ." We cannot truly be said to *lay* this foundation. *But we can destroy it*, or "mar" it. "The Spirit breatheth where It willeth," and if we open the windows of our hearts, It will breathe into them, and make us very Temples of the Holy Ghost. We *let* It in, rather than *fetch* It in? No: this is not a true presentment; for our action in the matter of a new birth of the Spirit is always said to be a "taking," and never literally a "receiving" of the Spirit; always λαβῆν, never δεξάσθαι. Cf. John xx. 22; Acts ii. 38, xix. 2, &c. This will surprise those who are not familiar with the Concordance to the Greek Testament.

If we may compare things human and Divine, the engineer controls a mighty steam engine with so little force, that he is *almost* passive in his agency. He may be lying at his ease, and move a force which will move an earthquake. It is little that he *does*, but that little he does consciously and purposely; and without his action the engine will remain inactive.

The frequent Exhortations uttered by Our Lord, and written in Scripture, to "*take* the Spirit," and the total absence of any exhortation merely and passively to "*receive* the Spirit," teach us that though our great "Foundation" is objectively self-laid, yet our conscious purpose must subjectively concur in its "*laying*," else the Scheme of Salvation will be nuga-

tory for us. It will be like the steam engine. Its power may be great, yet only latent: unless the steam be applied, its effective power will be *nil*. "The Spirit breatheth *where it willeth*," and it *will not* breathe where we will not consciously, purposely, and cross-fully *take* It into and through the opened window of our hearts. We must "hear Its voice" (John iii. 8), *i.e.*, *listen* to it, and *obey* it: "So is every one who is born of the Spirit." "The Spirit breatheth" into the *ears* of all: yet each must individually *listen*; and each must surrender his own *will*, that he may obey. "So is every one that is truly born of the Holy Breath."

So also, in the mind of St. Paul, seems to be our relation to "Jesus Christ," the one "Foundation." He is self-laid for us all: yet we must also each individually "lay" Him for our Foundation. First He is to our ear a Promise and a Hope; then to our obedience He is present strength to bear our cross; then in the end He becomes our Salvation. In the beginning He is our Hope of Salvation: in the End He is the Salvation of our Hope. And between this Alpha and this Omega there lies the broad region of the Cross—Sobriety discerns it: Humility stoops to the burden: Patience bears it: Hope lightens it: and the voice of God Himself gives strength to the Cross-bearing Pilgrim, saying, "This is the way, walk ye in it." "Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?"

Let these last words be detached from the *following* sadness of those who "destroy the Temple of God." Let them rather stand as the climax of the words on

“Building” which go *before*. Let them employ their divine logic to show *why* he will be “saved” who has built upon the right Foundation, notwithstanding the unsound wood, or feeble hay, or worthless stubble which he himself may have erected upon it. He will be saved, *because* “he is still the Temple of God, if the Spirit of God dwelleth in him.” But if he loses the life of the Cross, he loses the indwelling of the Spirit, and he “mars” the Temple of God: therefore God shall also “mar” him, because he no longer builds on the true “Foundation.”

“If any man buildeth *on the Foundation*, whether it be gold, silver, costly stones, or wood, hay, stubble, each man’s work shall be made manifest: for the day shall declare it; because it is revealed in fire, and that fire shall prove each man’s work of what sort it is. If any man’s work shall abide which he built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved, yet so as through fire. Know ye not that ye are each a Temple of God, and that the Spirit of God dwelleth in you?

“If any man marreth the Temple of God, him shall God mar: for the Temple of God is holy, as ye are holy,” *so long as ye abide on the true Foundation of Christ*, the Rock of Hope, and the Lord of the Cross.

Here, if anywhere, do we see “the stewardship of the Keys” in the moment of being exercised; “*but he himself shall be saved:*” *i.e.*, he shall have the Keys of the Kingdom of Heaven. And this “power” is plainly connected in the mind of St. Paul with faith in the same Gospel of the Resurrection, and with faith-

fulness to the same Law of the Cross, which are attached to the gift of the Keys by Christ Himself, when He presents it. It is an Axiom of Scripture that faith and obedience must *go together*. "Whosoever hath this Hope (of Resurrection) in Him, purifieth himself Even as He is pure."

When the Keys are first promised to Simon Peter, it is with the reserve of the future tense: "I *will give* unto thee the Keys, &c." This reserve is eloquent. Peter is not yet fully instructed into the Kingdom of Heaven; therefore he is not yet competent to minister its "Keys." He had declared a verbal faith in the Life and Living-ness of the Son of God, but he was not yet acquainted with the Gospel of His Resurrection: and he stumbles as yet at the life of the Cross. Therefore, though promised, the Keys are not yet in his possession. There had been a like interval between the promise and gift of his Christian name. The Lord says in His first interview with Simon, "Thou *shalt be called* Cephas" (John i. 42), speaking in the future tense. Then in the fulness of time He speaks in the present tense, "I say unto thee, thou *art* Peter, &c." In the former text Simon is left, waiting for the new name; which is then promised, and *afterwards* given.

In like manner, when the promise of the name is fulfilled, a new and a greater promise is made, in its appropriate future tense: "I *will give* unto thee the Keys, &c." In the next chapter but one the promise of the Keys is repeated *to all the Apostles* (Matt. xviii. 18), and in the same future tense. And we discern the fulfilment of these promises, and the expected present tense, when the two conditions were fulfilled, of a



clear perception of "what the rising from the dead should mean," and of what the law of the Cross should mean. When the Lord was manifesting Himself, to be seen and heard and felt, after His Resurrection; and when Peter's denial was being crucified on Peter's Cross; and when (as we may suppose) all the ten Apostles present were now competent to preach from their hearts and in their lives both the Gospel of the Resurrection and the Law of the Cross;

"*Then* came Jesus, on the first day of the week (which was His Resurrection day), when the doors were shut, where the disciples were, for fear of the Jews, and saith unto them, Peace be unto you. And when He had said this, He shewed them His hands and His side. Then were the disciples glad when they saw the Lord" (John xx. 19, 20).

This is a fitting end to a great paragraph. Its subject is, "the sensible evidences of the Resurrection of the Lord;" and they are given only to Christian Cross-bearers. These evidences were simple and final; and the "seeing" of the witnesses affirmed an intelligent perception of what they saw (*ιδόντες*). Thomas, who was not present, demands the same Evidence from "His hands and His side," before he can believe in the fact of the Resurrection. The demand appears to have been deemed reasonable; for it was granted: and then were uttered those two grand Confessions, "My Lord, and my God": "my Lord and Master, the Giver of my Cross; and my God, the Author and Giver of Resurrection Life."

We must not find less than this in reading between the lines of the history of the Evidence of the Resur-

rection. An analysis of that Evidence must be both qualitative and quantitative, definite as well as "enthusiastic." "The Gospel of the Resurrection" was herein revealed as "the Gospel" of Christ and of Christianity. The Saviour accepted the becoming "gladness" of His disciples, and was well pleased with it; for His next words are written thus:—

"Jesus therefore said to them again, Peace be unto you. And when He had said this, He breathed on them, and saith unto them, Take ye (λάβετε) the Holy Spirit" (*id.* 21, 22).

We may not say that these gracious words necessarily affirm either a coincident *conveyance* or "reception" of the Holy Spirit. The Saviour says, "take;" but not necessarily "take *now*;" still less, "take *what is only given now*." "The promise of the Father" is in the future (Luke xxiv. 49). Jesus is "not yet glorified;" therefore (presumably) "the Holy Ghost is not yet given" (John vii. 39). If Jesus went not away, the Comforter was not to come (xvi. 7). Now if at a more remote time in the past than this He had looked forward to the *more distant* future, crying, "If any one thirst let him come to Me and drink"; (*ib.* vii. 37), though the time of drinking was not yet (39); with how much nearer anticipation would He now look forward to the same future, when the Day of Pentecost, the Day of "taking" and "drinking," was in sight; and when the promise of His love was to be fulfilled in (at most) fifty days hence?

Our Ordination Service is not Scripturally intelligible until the scope of these words is defined: "Receive ye the Holy Ghost." (E. V.) Not the most

that they *may* mean, but the least that they *must* mean in the mouth of Jesus (John xx. 22), determines the *most* that they *may* mean in the mouth of the Bishop.

The moment is critical, and demands critical precision. If our Lord means "take," it is not for us to alter His word, or to correct Him. Canon Westcott's note is, "*Literally Take*. The choice of word seems to mark the personal action of man in this reception. He is not wholly passive, even in relation to the divine gift. The same word is used of *life* in x. 17. *I lay down my life, that I may take it again.*"

To "take the Holy Spirit" is "to be born of the Spirit" and to take up the Cross. Therefore, when we discern this charge of the risen Saviour to the Apostles, not passively to "receive" the Holy Spirit, but literally to choose It, and actively to "take" It, as of the freedom of their own will; and when, moreover, we add the supposition that the charge is *obeyed* by every heart whose sincere utterance is "My Lord, and my God;" then in the loyalty of that response behold a sign of the Faith of the Gospel and of the law of the Cross, given, and received, and *taken*.

It is in this *unification* of the Hope of Resurrection with the bearing of the Cross that the conditions of Gospel Faith and faithfulness are fulfilled. On these terms we believe that the ten present Apostles were at that moment forgiven and at that moment "being saved," by the virtue of "Jesus Christ," the "Foundation" on which their lives were now being built. And on the same terms, and by the right, and in the strength of the same two-fold Foundation, might they go into all the world, and preach and promise,

aye and "give" (as authorized stewards) the same promise of the same "key" in the same forgiveness.

To some, to all, they would repeat the inspiring words that had been breathed over themselves. "Take ye the Holy Spirit, and sanctify the vocation to which you have been called. To some it would be said, "Take the Holy Spirit" for the Stewardship of the Keys. Peter, or any other Bishop, might so use the words, without a thought of meaning "*Receive the Holy Spirit from me*": without a dream that he had of necessity "power" to convey the Person of the Holy Ghost. "The gift of God" in 2 Tim. i. 6 is of another and a lower order. Every true Christian has of his own will in his "new birth" *taken* the Holy Spirit into his heart; and his abiding care is not to drive Him away by sin: his daily prayer is, "Take not Thy Holy Spirit *from me*." God has "given;" it still remains for us to "take." God has given; and if He "take again," it must be to take away. God has given; and one may affectionately repeat to his neighbour his Lord's words of exhortation to "take." The Christian Bishop, in the Scriptural sense of his words, says to one whom he is ordaining, "Take the Holy Spirit for the office unto which I now ordain thee." He does not of necessity express a present *conveyance* by himself of the Holy Spirit; but there is surely a present power to "*take*" Him, in one who has been previously moved by Him.

It is beautiful to see how faithfully the latent sobriety of Scripture has been preserved in the latent sobriety of our Church formularies. The typical "good Churchman" is unconscious of this, and his

fervid zeal for his Church carries him across her boundaries with facile enthusiasm. My friend, the preacher at Allhallows, Barking, on 28th November last, spoke of “the Pentecostal outpouring of the Holy Ghost, and the subsequent bestowal of *the same gift* to successive generations of believers *in the laying on of hands.*” Not so explicit is the connection between “*the Pentecostal outpouring*” and “the laying on of hands,” &c., either in the Gospel of St. John or in the Ordination Service of the Church of England. The *office* of Priest or Deacon is “bestowed” by the Bishop, whose authority is competent to bestow it; but the Holy Spirit?—we take off our shoes; and we look up to *Heaven* and pray that It may be given to us; and we look up to *Heaven* again and pray that It may not be taken from us.

I am so bold as to think that Hooker, the judicious and apologetic, would so have reasoned concerning “the Keys” if the foregoing considerations had occurred to him, because he *forces* his argument to arrive at the same conclusion. (Bk. 5, cap. lxxvii. 5-8.) He justifies the use of the words “Receive ye the Holy Ghost” in the Ordination Service by supposing that “the Holy Ghost may be used to signify not the Person alone, but the *gifts* of the Holy Ghost; and we know that spiritual gifts are not only abilities to do things miraculous . . . but also that the very *authority and power* which is given to men in the Church to be *ministers of holy things*, this is contained within the number of those gifts whereof the Holy Ghost is Author, and therefore he that giveth *this power* may say without absurdity or folly, ‘Receive the Holy

Ghost,' such power as the Spirit of Christ hath endued his Church withal, such power as neither prince nor potentate, king nor Cæsar on earth can give." If, instead of this, he had criticized the word "*receive*," which is tacitly allowed to pass as synonymous with the Greek "*take*," he would have perceived that there is not the supposed necessity to reduce the dimensions of the Thing "*taken*" to the capacity of the Bishop's power to *give*. When a Bishop says "*Receive*," he is expected to mean "*receive from me*." But if he says "*take*," the giver may not be the Bishop himself, but some Other.

The original word is rendered "*receive*" in the A. V. in twenty-eight other places of the Gospel of St. John; and "*take*" in sixteen places. But in no case does it imply an act of *passive* reception. "As many as received Him" (i. 12) more truly "*took*" Him with the active energy of their *will*. The A. V. as often, capriciously uses both renderings in consecutive verses. "He shall *receive* of mine, and shall shew it unto you. All things that the Father hath are Mine: therefore said I, that He shall *take* of Mine" (xvi. 14, 15). The R. V. of course reads "*take*" in both verses. It is surely in accordance with the spirit of this, that He subsequently says and means, "*Take* of Mine," even in the words, "Take the Holy Spirit." And whatever He said then, an English Bishop must be understood to say now, when he ordains a Priest in His Church.

"Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are



retained.” (*id.* 23.) These words (once more) are burdened with the two conditions that they to whom they are uttered are:—

(1) Either witnesses of, or hoping for, and preachers of the Resurrection of Christ.

(2) Bearers of the purifying Christian’s Cross, in that they have presumably “taken” the Holy Spirit to be their Spirit, and with their spirit.

The bridge would seem to be a short one which connects the knowledge of the conditions of Salvation and the preaching of the same conditions to others. If our conscience is true in the one case, our judgment will be true in the other. And, conversely, if our conscience be corrupt, our judgment will be biassed and false. Judas lost his “bishopric” of *uttering* the Hope of the Resurrection, because he *had* it not: and he *could* not “Hope” because he *would* not “take the Holy Spirit,” nor bear his Cross by crucifying his lustful sins.

Oremus.

Now since we discern the presence of these two Gospel Mountains, the Resurrection and the Cross, at both of these moments when the Keys of the Kingdom of Heaven are being promised and given to Peter and to the other Apostles; let nothing unworthy of their majesty be introduced into the same argument with them.

For instance, it is ungrammatical to claim for Peter a *monopoly* of the (so called) “power of the Keys.” It is said to him, “I will give unto thee the Keys.” As before remarked, there is no emphasis to be given to “thee,” and the reader who gives

it misreads Our Lord's words, and misrepresents their meaning.

And yet, even without such an emphasis, Peter might very reasonably have laid claim to a monopoly of the "gift of the Keys," by the limitation of the singular number; if the plural had not been used on other occasions (*e.g.* Matt. xviii. 18), one at least of which is still more august. Compare the two expressions, and their logical bearing on each other; the singular on the plural, and the plural on the singular:

1. "Whatsoever *thou* shalt bind on earth shall be bound in Heaven, &c." (Matt. xvi. 19).

2. "Whose soever sins *ye* forgive, they are forgiven unto them, &c." (John xx. 23).

If (1) appears at the time to give a monopoly to Peter, we see afterwards by (2) that no such monopoly had been given or designed. It shews, that "*thou*" does not mean "*thou, and none other*," and that no narrowing emphasis must be given to "*thou*."

But honesty compels us to preach that whatever unemphatic significance belongs to "*thou*" in the former text, belongs also presumably to the similarly situated *unemphatic* "*ye*" in the latter text. If the latter teaches us to correct a false emphasis in the former, its withdrawal from the one text should save us from the ignorance and shield us from the dishonesty of inserting it in the other. If we must not read "*thou, and none other*" in the former case; we may not read "*ye, and none other*" in the latter case. No narrowing emphasis must be given to "*ye*."

What follows? If the "monopoly" is withdrawn from Peter, and even from the Apostles, is "free

trade" proclaimed in the ministry of the Keys? Is it in the power of any one to bind and loose, both in Earth and in Heaven? Is this indeed the charter of "blessed ignorance:" to go everywhere, even where angels fear to tread, and scatter "Peace" broadcast over the land, in cross-less hearts, where there is no peace?

This is one of those rejoinders that spring from an assumption commonly made by impromptu objectors. They assume that their views of an argument are *exhaustive*; that they see it "all round;" and if their statement of the case is not accepted, they claim any fancy of their own as *the* logical alternative. They should learn their "Euclid" better, before they venture to use the "ex absurdo" argument.

The position here is not exhausted by our supposed objector. Certain words are uttered to the College of Apostles, *as Apostles*? We are taught in Acts i. 22 that the distinctive office of an Apostle was to bear witness to the Resurrection of Christ; their qualification for the office being that they should have accompanied with Him all the time from the Baptism of John to His Ascension. We are not at liberty to disregard this definition of an "Apostle," nor yet to forget it, still less to supersede it.

This reflects an "Apostolic" character on all those who saw Jesus after His Resurrection. For He was "made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who did eat and drink with Him after He rose from the dead. And He charged us to preach unto the people, and to testify that this is He which is ordained

of God to be the Judge of quick and dead " (Acts x. 41, 42).

"Not to all the people," therefore, was it given either to be an "Apostle" or to "preach unto the people." St. Paul is an exception to the rule, so exceptional that he suffices to prove it. "Am I not an Apostle? Have I not *seen the Lord*"? It is true he was "born out of due time," but he was "born," born to be an Apostle; according to the Scriptural definition of the office, an official witness of the Resurrection of Jesus Christ.

To the Apostles, as to a jury, it was given to "try" the Evidences of the Resurrection. Their unanimous verdict was "Risen indeed;" and this verdict was published and preached, and remains the Text of *Promise*, side by side with the Text of *Law*, "Christ Crucified."

But the "Apostles" are now no more. The "Jury" have performed their work, and were apparently miraculously preserved to complete it. If any theories of ours require that a "Jury" should either live for ever, or be replaced by "successors," ordained to the same function, such theories must be wrong; and the sooner we abandon them the better for the credit of our intellectual atmosphere. But when a jury ceases to exist, their verdict remains, and may be authenticated and circulated by the Press and other ordained agencies through all available space and for all available time. Let us here reason on ground which is the "lowest" possible, and unassailable. We require a certain amount of respectability, and intelligence, and certified means of information, even in the "apostles"

of our daily news. Not everyone has the ability to "preach" an account of an ordinary occurrence of his own experience. Not every one has the ability to preach the Gospel of Christ. One may approach an evil spirit in loud assurance of his power to cast him out in God's Name. The spirit may lightly answer, "Jesus I know, and His *power*—Paul I know, and his *authority*: but who art thou, with neither power nor authority"?

Before a man may "preach" the law of his country, his skill must be approved, and his licence must be obtained from competent authority. Before a man may "preach" the laws of "bodily health," his skill also must be similarly approved, and his licence also must be obtained.

And is it true that no learning and no skill are required to preach the Gospel? and that no "licence" should be demanded from its preacher? Let the "Evangelist" of the days of Wesley be our oracle. He could neither read nor write, how could he therefore preach? Prompt was his answer, "Mother reads, and I 'spounds and 'splains." The same "assurance of faith" may be found in many a village of England united with the same childish (not childlike) ignorance of the Word of God. Why should the unlicensed 'spounder and 'splainer be more tolerable than the unlicensed pedlar?

The Gospel Text is simple: so simple that no honest wayfaring man can misunderstand it: "The Gospel of the Resurrection and the Law of the Cross." Yet never say that it is a "simple" matter for the preacher to bring forth out of the treasures of Scrip-

ture things new and old to enforce this "simple" Text. Ignorance cannot, and insobriety will not even keep to the Text; and the richest mines of Scripture are left by them unworked and unexplored. "The Gospel," in the mouths of its 'spounders and 'splainers, instead of being a Resurrection, is any vague sprawling commodity which may be defined by the utterances of a favourite pulpit, or of a chosen conventicle, and not at all by its proper centre. And as for "the Cross," that is Christ's affair rather than the Christian's: "Conversion" is a more favoured word than "Repentance;" Salvation is not said to need the Cross of the Christian; and the act of coming to Christ is to be performed with our sins "thick upon us," not forsaken and crucified.

"It seems strange at first that in this nineteenth century, which talks so much of *the Bible*, and *the Bible only*, we should hear so seldom of Repentance, of which the Bible is full, and so often of Conversion, of which it speaks so sparingly (the word itself occurs but once in the Bible, Acts xv. 3), and which has never the meaning so commonly given to it now."—(Canon S. Reynolds Hole, "Good Words," Dec., 1886.)

It is true that the real human *conscience* cannot accept such a religion as this: but human ignorance abundantly preaches it; and human intelligence abundantly assents to it.

And if such preaching be indeed common, what is the remedy? Not only truth, but *the* truth, "the two Gospel Texts" truly and simply, yet variously and stedfastly enunciated. They may seem to ask for little "exposition" or "explanation": he that runs



can read "Resurrection" and "Cross": but with still greater ease he can run away from both of them, or bury them in silence. They need to be stated, *and also restated*, in three places: in our lives, in the reading or teaching of Scripture, and in the pulpit. They need to be daily and hourly reiterated in the first: only learning can discern how often they are preached in the second: such learning is therefore necessary in the third.

Holy Scripture is treated with vulgar *eccentricity*: that is, a "centre" is assigned to it which is not its true centre: some favourite eminence of our own (I repeat once more) is chosen from its Sacred landscape, and this is labelled as the highest mountain that it contains. We choose our point of view; and then a hill, *however low*, is high enough to eclipse mountains, *however high*. We adhere to our "views," and our eccentricity is incorrigible.

I ask the learned Divine and the simple Christian, Is not the Resurrection of Christ and of the Christian in Christ the Gospel of all Gospels according to the letter and spirit of the New Testament? If so, let it not be forgotten, nor disparaged, nor superseded. The sober minister of the Keys will not forget it.

Again I ask the same authorities, learned and simple, Is not the Cross of the Christian, defined by Repentance and conversion, faith and faithfulness, the Christian's Law of life, according to the spirit and letter of the same Testament? If so, let it not be forgotten, nor disparaged, nor superseded.

I plead for the recognition of this supreme Gospel, and of the supremacy of this Law, in the ministry of

the Keys. Are they not worthy of being heard? Is not their evidence respectable? Do they not present the doctrine of "the Keys" in a form that commends itself to "the proportion of faith," and to the unification of the Word of God? It discerns both the prime and supreme character of the moment when the gift is bestowed. It is "prime," inasmuch as the Resurrection of Christ is now *for the first time* revealed in a form which is luminous to the Apostles: And it is also "supreme," for death, the last Enemy, is now overcome. These are plain Scriptural "notes" of the gift of the Keys.

Where now in the Text is there licence for the usurpation of a "pope," or for one like unto him? Peter is absorbed in the Apostles, and the Apostles can have no "successors" in their specific office of "Jurymen." Their verdict is returned once for all; and registered and published by recording History and by the common "Press" of all time. It will always remain for mankind to read it, and to read it aright: to teach it, and to teach it aright.

### SECTION 3.—THE KEYS IN THE CHURCH OF ENGLAND.

The Church of England, to which in our happy responsibility we belong, claims for herself the exercise of the stewardship of the Keys in terms so sober that they may not be of man's devising. She speaks, not of disputable "doctrines," but of historical *facts*; not of what *must* be, but of what *has been*: and this she deems it good *still to be*.

"It is evident unto all men diligently reading the

Holy Scripture and ancient Authors, that from the Apostles' time there *have been* three orders of ministers in Christ's Church: Bishops, Priests, and Deacons.

"Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same ;

"And also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful Authority" (Preface to Ordination Service).

Assertion is here made of a kind of "Succession" from the Apostles : but only as an "evident" *fact*, not as a *doctrine* of ascertained necessity. It seems therefore to be impertinent to the Church of England to charge her with either maintaining or denying the (so called) "doctrine" of "Apostolical Succession." She is "not guilty" of the "one figment" with which (alone) Dr. Chalmers charges her.

Truth is not at stake in every controversy. Those who maintain that "the three orders" are *commanded* may be at issue with those who maintain that they are *forbidden*. Those who maintain that twice two is three are at issue with those who maintain that twice two is five. Those who maintain that it is compulsory to wear a beard of a certain cut will be at issue with those who maintain that it is unlawful to wear such a beard. Truth is majestically above and outside of all such disputes ; and yet each disputant is partly right in affirming that his adversary is wrong.

Let not "the Keys of the Kingdom of Heaven" be soiled with irrelevant controversies, that affect neither

their wards nor their handles. Whenever and wherever that Kingdom is, there is Life: Life cannot be ours without Holiness: Holiness cannot be ours without Forgiveness: Forgiveness cannot be ours without Repentance and our Cross. These are combined verities, which admit us to the "Kingdom"; and without these there are no "Keys" that will open for us one celestial door.

Neither let our dear and venerable Mother, the much-blest Church of England, be cumbered with (so called) armour, devices of foes of her own household. An unsound argument is an evil thing; and brings scandal upon the best cause. There is "evil" in it, and there is generally "guile" in it; for the "tongue" and the "lips" that are guilty of it can seldom claim the excuse of simplicity or purity of intention. Its conclusion is not derived from its premisses, but its premisses from its foregone conclusion. "Somebody else has somewhere said" the thing that agrees with the bias of our hearts; and lo and behold a "reason," and an "argument," and a specimen of our "logic"!

The Church of England does not "hide under a bushel" either the Gospel of Life or the Law of the Cross. On the Rock of their Canonical truth *she* builds up her children, whatever "wood, hay, and stubble" may be worked into the superstructure by her children themselves or others. The wisdom of youth is proverbially superior to that of age: and if we are in our teens, and our "Mother" is more than 1,800 years old, she and her venerable age will be deemed honourable or dishonourable according to our maturity of judgment or prejudice.

Those of her children, who are her best and the world's best, honour her with loving loyalty, and look up to her and "stoop down" before her (James i. 25) as they study her large-minded sobriety, and her "generous law of liberty"; and they thankfully "continue therein." They may not be great in controversy, but they and their Church agree in cherishing the One Hope of Everlasting Life which has been given us in Jesus Christ, and in defining the Law of our Cross to be a call to a daily conflict with our daily enemies, the world, the flesh, and the devil. She is not responsible for new editions of Religions, Christian and others, conforming and nonconforming, which are daily issued from press and pulpit by our prolific license. What she has written she has written. But what she has not written, she has not written. Her silence gives consent to nothing in "matters of faith," but what is uttered by the Word of God; nor to "rites and ceremonies" which she has not herself decreed. Her "decrees," her "dogmas," are not "matters of faith": she is too sober to utter such a paradox.

I venture here to speak of a Church "dogma" only in the sense of a positive *decree* made by the Church. This takes narrower ground than that which is assigned to the word by its modern friends and foes. But I maintain that its value is greatly enhanced by the limitation. Thus a "dogma" demands obedience rather than faith. A "Dogma" of the Almighty may be either "positive" or "moral," a Sacrament or a Decalogue; a "dogma" of man can only be "positive," unless the power be conceded to him of making moral laws.

The Resurrection of Our Lord was a "Dogma" or "Decree" of *God*, whose letter was this, "I will declare the *decree*. Thou art My Son, this Day have I begotten Thee." This Dogma was obeyed in the Resurrection of the Son of Man.

The Creation of Light was a Dogma or "Decree" of *God*, whose letter was this, "Let there be Light." And it was obeyed ; for "there was Light."

Man has also power to make "dogmas" or "decrees." It was a man's dogma which said, "Go work to-day in my vineyard." There are an endless variety of dogmas which man can make or decree ; but their *making* and *unmaking* must be within the compass of his inherent *power*, or of his derived *authority*. The Mathematical world is competent to *witness* that twice two is four ; but they cannot claim it as their "dogma," for it *results* from no "decree" of theirs. We may, if we will, define it as a "dogma," if we assign it to its true *Author*. It may be called a "Dogma" of the Almighty ; but it is not a "dogma" of man, nor of the Catholic Mathematical "Church." Such "church" can *witness* it, but it cannot *make* it.

At the same time it is in the power of the organized "Mathematical Church" to frame a "dogma" of its own upon this as its base. They can "decree" that no one shall be admitted into their "Church" who will not *confess* that twice two is four. But it would be incorrect, and misleading, and mischievous to say that "twice two is four is a decree of the Mathematical world." If one can *make* a "decree," he should be able also to *unmake* it : and a power of "decreeing" or "dogmatizing" in general, logically goes no further



than the coincident power of recalling (before execution) the decree or dogma. Augustus could issue a "dogma" for the world to be taxed, and he could withdraw it. The power to do the one is verified by the power to do the other. But "the square of two is four" depends not upon the dogmatising power of the Mathematician. The result is no "dogma" of his.

*Fiat experimentum crucis in corpore vili.*

Apply this to the popular, but (as I think) the illogical and mischievous habit of speaking of the Resurrection, with the author of "*Ecce Homo*," as "*one of the dogmas of the Christian Religion*"! *One of them!* How many others are reputed to be of the same, or of comparable magnitude?

"The Christian Religion" has not "decreed" the Resurrection. It would be more reasonable, yea, reasonable, yea right, to affirm that the Resurrection has decreed the Christian Religion. The Church might be called a "dogma" of the Resurrection, with more reason than the Resurrection can be called a "dogma" of the Church. She does not so presume on her power of "dogmatising" in the wrong place. "She hath power to *decree* rites or ceremonies" (Article xx.) And the claim is strong, because it is valid and sober; because it fulfils the proper conditions of a decree. There is power to *order*, because there is power to *counter-order*. Apply this freely to a "rite" or to a "ceremony": but profane not "the Gospel" by calling it a "decree" of the Church.

She does not "decree" the Resurrection, but she does "decree" that no one shall be admitted into her Society who will not confess that the Resurrection has

been Decreed by God. Thus upon a "Dogma" of the Almighty she *bases* a "dogma" of her own; but Dogma and dogma are not the same, nor comparable with one another, nor even "*of the same kind.*"

But where she cannot "*decree*" she "*hath authority,*" viz., "*in controversies of Faith*" as "*a witness and keeper of Holy Writ.*" The *Author* of all the doctrinal "Dogmas" of our Religion is God, not the Church; and they are written in "Holy Writ," not by the Church. The Church reads them there, and bears witness to their being there; just as the Mathematician bears witness to the square of two. The result is not his, but he is a witness to its truth; he "*hath authority,*" in Controversies concerning it, and his authority is respected by the respectable. So (for the last time) the Resurrection is not "a dogma" of the Church; but she is a witness that it is the Central Fact of Holy Writ; she claims authority in Controversies concerning it; and her authority is respected by the respectable.

By "the Church" I will here mean the Church of England. And of her "authority" I will mean that which she claims in the Ministry of the Keys.

Let it be granted that all Christians are "priests," and entitled, if competent, to minister the Word of God in general, and "the Keys" in particular. But I plead that the ground ought, if possible, to be cleared of a multitude of 'spoundings and 'splainings, whose ignorance and insobriety help ignorant and unsober hearers (for instance) to think that they think that "the Blood of Jesus cleanses from all sin," without need of obedience to the demand for Repentance, or

to the condition prescribed of "walking in the Light."

We must sadly confess that absolution is often administered in the same licentious fashion by members of the Church of England, *but never by the Church of England herself*. She is inspired with such wisdom in every word that she utters on the subject, that the Authors of her formularies command the ever-increasing respect and the ever-deepening veneration of her children.

"The holy Synod (of Trent) declares all doctrines to be false, and utterly alien from the truth of the Gospel, which perniciously extend the ministry of the keys to any other men soever, besides bishops and priests" (Co. Trent: Session xiv., cap. 6.) Strong language is generally feeble language. "Rome" presumes to utter this as *her* "dogma" for the obedience of *Christendom*. Compare with this the greater strength of the greater moderation of the 23rd Article of the Church of England. "It is evident unto all men diligently reading the Holy Scripture and ancient Authors, that from the Apostles' time there *have been* these orders of Ministers: Bishops, Priests and Deacons." Therefore, what? Every fact is not a doctrine.

The "Ergo" of the Church of Rome is that ministry by other orders is "false and utterly alien to the truth of the Gospel." This conclusion overreaches the premisses. If "whatever is, is right," we may argue that "whatever has been *must* still be." The Church of England wisely abstains from such violent feeble logic, whilst at the same time she takes

measures "that the three orders may be preserved, reverently used and esteemed."

The point which next follows, is the moment and the virtue of "Ordination." This is the ministry of the ministry of the Keys. And it is conveyed in these words, in the Church of England:

"Receive the Holy Ghost for the Office and Work of a Priest in the Church of God."

The Candidate for Ordination has just professed that he "trusts that he is inwardly moved by the Holy Ghost to take upon him the office" (of Deacon or Priest). This profession is of necessity accepted, and the "reception of the Holy Ghost" is therefore believed and allowed. The office of the Bishop is to ordain him *who is so moved*, to use his gift which he has already received, "for the office and work of a Priest in the Church of God"; *and this office*, if not the gift of the Holy Ghost, is now committed unto him by the imposition of hands of the Bishops and Priests present.

We pause once more to distinguish between the two qualifications for the Church of England Priesthood. They are :

1. *Secret* ; the moving of the Holy Ghost ;
2. *Manifest* ; learning and other qualifications, *which may be verified* by Examination, for a competent discharge of the Office to which the Candidate is being ordained. If this is the Priesthood, the concluding and characteristic words are :

"Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God ;

and of His holy Sacraments; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

To him who reads in this a conveyance of power to the Priest to forgive sin *at his own free will*, I venture to say, *for shame!* The words which are accused of expressing this are taken from Scripture; is such their meaning there? If not, shame on any one who thinks that such a Church could so apply them!

The Candidate for Priesthood has previously been examined, and he is presumed to know the doctrine of Scripture concerning "the ministry of the Keys"; and emphatically all that his own Church says in her three forms of *Absolution*, or the formal *ministry of the Keys*, which she is now at this moment putting into his hands. The Declarative forms in the Morning and Evening Prayer, and in the Communion Service, are not capable of supplying cavil to the most cavilling.

(1) "God pardoneth and absolveth all them that truly *repent*, and unfeignedly *believe* His holy Gospel."

(2) "Almighty God, who hath promised forgiveness of sins to all them that with hearty *repentance* and true *faith* turn unto Him; have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to Everlasting life."

In the 2nd of these forms an assumption is made which is not made in the former. The conditions of absolution are stated in both to be repentance and faith; but in the Services of Daily Common Prayer, these conditions are not supposed to be certainly fulfilled: it is only affirmed that God will pardon us *if*

we repent and believe. But in the more solemn Communion Service, there is propriety in *assuming* that those who have then “assembled themselves together” have put on the appointed garments of repentance and faith; and yet it is only expressed as an assumption. The form of absolution is still conditional, and implies this; and there is plainly no promise of “pardon,” unless there is first “heartly repentance and true faith.”

The charity of our formularies believes that greater solemnity is accompanied by greater sincerity; and when the solemnity of the occasion rises yet a step higher to the bed of one who is sick or dying: when further, the sincerity of the penitent is approved by “a special Confession of his Sins,” and by a “humble and hearty desire” for the comforting assurance of an authorized Minister of the Gospel that “*true repentance*” will be mercifully “*forgiven*,” who would withhold such comfort in answer to such a desire, so expressed, at such a time?

But it is to be remembered that the emphatic part of the pronouncement is still not the word of absolution itself, but rather its conditions. The virtue of the perfected ministry depends upon the “truth” of the sick man’s “repentance and belief.” If these be sincere, we may hope for his forgiveness, even though not a word of absolution be uttered. If they are not sincere, the word is self-invalidating. And this is carefully expressed by our Church in this form, which she appoints to be used, not in general, but on this one special occasion, when the sick person “feels his conscience to be troubled with any weighty matter,”



and “earnestly desires” a response to “a special Confession of his Sins”:

(a) “Our Lord Jesus Christ, Who hath left power to His Church to absolve all sinners *who truly repent and believe in Him*,

(β) “of His great mercy *forgive thee thine offences*,

(γ) “and by His authority committed to me, I absolve thee from all thy sins, In the Name, &c.”

The absolution of the sinner is completely expressed in the two former of these three parts; “forgiveness,” if it be his, is explicitly declared to

(1) come from “Our Lord Jesus Christ,” and

(2) to be conditional on the truth of the repentance and faith which have just been “specially” expressed.

What more can be added to this? Certainly nothing *need* be added; but the sick person himself is asking for something more: he may be unlearned, or very humble and timid: and though at such an hour there is only One who can do for us the great things that we need, yet (let us take the lowest, safest ground possible) it is not unhelpful to take spiritual counsel with another, or to appeal to an authorised Minister of the Gospel for the comfort of his ministry of the Keys.

All that the Minister can *add* to the two former parts of his words of Absolution is through such *authority* as he possesses for their “preaching.” He uses the first personal pronoun to express such authority, and no mere private opinion, or even judgment, of his own. His personality is absorbed and drowned, and disappears in the matured stature of the Church

which has given him "authority" to speak in her name. He utters the written wisdom of his Church ; and the Church preaches through him the revealed "righteousness" of the Word of God "in the Name of " God.

If the Minister presumes not on his authority, and discharges his office aright, he will be studious in the placing of his emphasis. He will be careful to utter the words, to "absolve all sinners *who* truly repent," so that the sick person shall understand their true sense to be, "to absolve all sinners *if* they *truly* repent." The subsidiary first personal pronoun will then adjust its emphasis and sympathy to the occasion; to the apparent sincerity of the Confession ; to the present need of Encouragement, and skill in giving it; and to the maximum of Comfort that sobriety will suggest and allow.

The Scriptural character of our forms of Absolution will be seen at once by *comparison* with the Word of God, and by *contrast* with other forms, favoured by the "Tabernacle," &c.

Could anything be nearer to our terms of Absolution, than those which are Enunciated in Isaiah i. ? The conditions of forgiveness are first stated ; then Absolution follows *on the English supposition that these conditions are fulfilled* :

(a) "Your hands are full of blood. Wash you, make you clean ; put away the evil of your doings from before mine Eyes ; cease to do evil ; learn to do well ; seek judgment ; relieve the oppressed ; judge the fatherless ; plead for the widow :

(β) "Come now, and let us reason together, Saith

the Lord : though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool :

(γ.) “ If ye be willing and obedient, ye shall eat the good of the land : but if ye refuse and rebel, ye shall be devoured with the Sword ; for the Mouth of the Lord hath spoken it ” (Is. i. 17-20).

This is a ministry of the Keys on precisely the same terms as in the Church of England, only with still greater precaution against their abuse or embezzlement. First the *conditions* ; (16, 17), then the Keys ; (18), then the *conditions are repeated*. (19, 20.) So that the prophet's demand for repentance becomes, by this repetition, even more imperative and importunate than that which is made in our formularies.

Now hearken to the voice of the Tabernacle ; and mark how complacently the middle part of the above integral text can be isolated and divorced from the protecting qualification of its two other members ; and how absolution can be (?) made easy by disencumbrance of the grave conditions imposed by Isaiah, and after him by the Church of England :

“ I have now to say to every sinner here that my God is a God willing to pardon, a God passing by transgression, iniquity, and sin ; and these are his words, not only to the whole of you as a mass, but to *each unconverted person* in particular : Come now, and let us reason together : though your sins be as scarlet, they shall be white as snow ; though they be red like crimson, they shall be as wool.’ ”—(Metropolitan Tabernacle Pulpit, vol. xii. p. 108.)

Let us be candid, and allow that many members of

the Church of England, and even some of her Ministers, use the same "Text" (so called) in the same naked expurgated form, with all the conditions suppressed. But let such expurgation and suppression be branded as un-Scriptural, anti-Scriptural, and licentiously Antinomian. Not only is the repentance for past sins not demanded, which Isaiah prescribes as the condition for possession of the "Keys"; but provision seems also to be self-made for further immunity from all responsibility for sins, to be committed in the future.

"The forgiveness which is given to a sinner reaches to the sins which are *yet to be committed* as well as to the sins which he has already done." (*Idem.* p. 106.) Mr. Spurgeon's words can only mean that the forgiveness for past sins will stand as forgiveness for future sins! But we are certainly taught in Heb. vi. 4-6, that the forgiven *may "fall away,"* and that it then becomes "impossible for God Himself to renew them to repentance *so long as they continue in Sin.*" The Church of England affirms the same; iterates it, and reiterates it, in her formulæ of Absolution.

If charity doubts the intention of our prophet Apollos to override the Prophet Isaiah in his doctrine of the Keys, listen to him once more for a third time in the same Sermon. The 18th verse of the Prophet's 1st chapter is arithmetically a "sequel" to the 16th and 17th verses, as shown above—*i.e.* ("saith the Lord") promised "forgiveness" is a "sequel" to prescribed *repentance*. But this "sequence" of the Prophet's evidently meets with dissent in the judgment of the Tabernacle; for her minister utters the

“dogma” that verse 18 shall be deemed to be the “sequel” to verse 3:

“Listen, I pray you, O guilty sinner, to the voice of the good God whom you have injured:—‘Hear, O heavens, and give ear, O earth. I have nourished and brought up children, and they have rebelled against Me. The ox knoweth his owner, and the ass his master’s crib: but Israel doth not know, My people doth not consider.’” (N.B. This is from verses 2, 3.) “What think you is *the Sequel* to this very just but sad complaint? Is it ‘Because of this ingratitude I will never forgive’? No. ‘Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.’” (N.B. This is verse 18.)

Why did not Mr. Spurgeon close this sentence with another note of interrogation, and another answering “No”? Why did he not teach his printer to teach the reader the true sequel; and to remind the preacher himself that the 18th verse is in no sense “the sequel” to the 3rd verse?—that there is a dividing and separating gulf of “washing” and “making clean,” of “ceasing to do Evil and learning to do Good,” which lies between his two “Texts,” so that he who would pass from the one to the other, cannot, except by Isaiah’s rule of repentance, the only ferry which can cross the gulf?

The answer to the question is surely this: Repentance is a long and painful process; and a less welcome theme than sudden “Conversion” or “faith”: the Cross of the Christian is kept out of sight in

deference to a supposed "substitution" of the Cross of Christ: forgiveness, or rather Salvation, is "free"; and it must be cumbered with no *conditions* whatever.

To another self-appointed "minister of the Keys" I once urged the same method of Isaiah, of reading the Gospel which he found in verse 18 as dependent on the Repentance which is demanded both in the foregoing and following verses. His rejoinder was instructive:

"Those verses are Law, not Gospel!"

The definition of "orthodoxy" is improved: Whatever we like in the Old Testament shall be called "Gospel"; and whatever does not conform to *our* Gospel, we will call "Law."

A quaint interpretation of the little word "now" in the same verse is given in a small book, not by Mr. Spurgeon, but which (as a friend assures me) "has been a blessing to thousands":—

"'Come now, and let us reason together, saith the Lord.' God's word is come; but He says *when* you are to come; it is NOW. And He says how you are to come; it is 'JUST AS YOU ARE.'"—("Earnest Words for Earnest Souls," p. 5.)

I have faithfully given the type and stops of this "minister of the Keys." Is not this "telling lies for God"? (Job xiii. 7.) Cannot such a Tract-arian read either the two verses before his selected "text," or the two verses after it? In either case his honesty will perceive that Isaiah and every true "Minister" after him, says to the sinning sinner, "Come, just as you are NOT."

Common sense and common candour cannot read



“now,” in such a connection, as a word of time. The writer might at least have verified his eccentric guess, by consulting a friend or a friend’s friend of competent learning: and he would have found that the original, *na*, expresses entreaty, not chronology. Suppose it had been rendered, as it might have been, by the familiar “now then” of common parlance, how would our ’spounder have ’splained the chronological paradox?

One more specimen, and the last, of Mr. Spurgeon’s “Ministry of the Keys,” in which he blends the favourite “Scrap” from Isaiah with the Parable of “the prodigal Son” (so called). This will exhibit the same omission, in both cases, of repentance, that *link* which is *always* needed to connect our Sin with the mercy of God:

“That prodigal son had been ungrateful, wicked—very wicked; he had spent his life in all sorts of vice, and had become filthy in person and loathsome in character. His associates were of the lowest race of men, and then brutes themselves. Yet the goodness which he had not in himself his father had. He was all sin, but his father was all mercy; he was all iniquity, but his father was all loving-kindness. Now canst thou not see, that if the prodigal were here, we might say to him, ‘there is no hope for you in yourself. Those rags cannot recommend you; the swine-trough cannot be used as an argument’: but then that would not be ground for stopping where he is, for ‘there is hope for you in your father; he is so good, so tender, he rejoices to receive his returning children.’ And, sinner, there is hope in God for you.

His Name is God, that is good. He delighteth in mercy; it is His soul's highest joy to clasp his Ephraims to his bosom. This very morning He has sent me to say to you, 'Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.'" (M. T. P., vol. xii. p. 200.)

There is the usual missing link here between the "sin" of the prodigal and the "mercy" of his Father: that link is *Repentance*. "The rags could not recommend" the prodigal to his Father! No one, not even the "man of straw," so frequent in controversy, supposes that they could. *But repentance did*, although Mr. Spurgeon does not say so. And sobriety demurs to the preacher's claim of having been sent by God to "minister the Keys" with the "mortar" of Is. i. 18 "untempered" by its cautionary contexts. What God hath joined together is by him put asunder. Let it be granted that he had been "sent on this very morning"; but his commission contained no licence so "to take away from the words of this prophecy."

I venture, without scruple, to question the right of the *prodigal* son to give the title to a Parable in which he is *not* the principal character. The Parable itself is only the last of three parts, which together constitute one Parable. In this the Saviour utters a cumulative condemnation of the Pharisees and Scribes, and of their "murmuring" at Him for "receiving sinners and eating with them." He makes answer to their envious murmurs:—

(1) If we find a *sheep* that we have lost, one of 100, we expect our neighbours to rejoice with us ; as Angels in Heaven do over the finding of a lost Sinner :

(2) If we find a lost piece of *money*, one of *ten*, this is a greater recovery than *one of a hundred* : our joy is greater, and we expect our neighbours' sympathy to be greater also :

(3) If we find a lost *brother*, even *an only brother*, we ought to be glad indeed ! but no ! our heart now is not open to joy : and if our friends and neighbours have been called together by "*his father*" to make a festival on the return of "*our brother*," we "*murmur*," like the "*Pharisees and Scribes*," or like *the elder brother*, who represents them, and who is therefore the true titular character in the Parable. The whole chapter is to be read as one continuous lesson of sympathy in three parts, addressed to the unsympathizing Pharisees and Scribes ; the sequel, or "*the unjust Steward*," (say rather "*the friendless Steward*" ?) continues His teaching of the Law of Love to "*His own disciples*."

"It is an easy thing for the Lord to put away sin from repenting sinners." (*Id.* p. 33.) Amen. So says common sense, instructed by the Word of God, and Amen to many other golden words and wholesome fancies proceeding from the same preacher's sturdy imagination. His heart has been braced by Hugh Latimer, and he assents to John Berridge's maxim, "*Nothing up but Christ, and nothing down but the devil*." But it is easier to assent to this than *always* to act upon it. Mr. Spurgeon was only in the twelfth year of his ministry at the Tabernacle when his twelfth

volume of Sermons was published. Contrast with it the greater sobriety say of "The Candle," fifteen years later (No, 1,594), delivered 24th April, 1881, and note in it his sounder words on "Conversion" (p. 221) and "good works" (p. 226). How much less is now "up" which is *not* Christ, and how much less is now "down" which is *not* the devil!

But *littera scripta manet*. Mr. Spurgeon preaches to a vast congregation, and his truths and his fallacies are alike cast upon the waters, and are alike found *after many days*. The greater a man's power for good, the greater also and more abiding is his power for mischief if he so uses it: and as *he* preaches the "ministry of the Keys," so will *myriads* preach it after him; whether he be after *Scripture*, or not.

Thank God for the mighty bulwark of the wisdom and sobriety of the Church of England! So long as we preach after *her*, our security is sufficient that we preach after *Scripture* also. If we minister the Keys according to the terms of our commission, we shall obey her rule, of guiding souls by *Scripture integrated*, and not by *Scripture Scraps*. We shall not read the central verse *only* in Isaiah's five verses of Absolution: (i. 16-20) neither shall we omit *only* the conveyance of the Cross of the Christian, when we declare the terms on which Jesus conveys "the ministry of the Keys" to His Apostles (Matt. xvi. 19, 24). these terms are expressed in both Testaments of the Bible, and they are repeated in the formularies of the Church of England. What God hath joined together, the Church of England keeps together. Therefore the words of our Creed are good, in either of its forms:

“I believe the holy Catholic Church”; or, “I believe *in* the holy Catholic Church,” particularly that pure and reformed part of it to which we belong, the most sober minister of the Keys.

There is so much that is new in this interpretation of “the Keys,” that it must needs be offered with diffidence. But here I leave this part of the subject. My inferences are drawn rather from the other circumstances of Peter’s Confession, as here expounded. They are many, and they are great. They are gleaned from almost Every Chapter in the New Testament. They are beyond the limits, not only of the present work, but of all that I can hope to utter.

The one object which unifies my scheme is to integrate all that Holy Scripture says concerning Resurrection, implicitly as well as explicitly. Who shall say that the subject is easy? Who can say that it is not worthy of the devotion of the student, and of the study of the devout? If any reader honours me with his concurrence in perceiving the great implication in “Bar-Jonah,” I crave his sympathy and fellowship in searching other grounds for the same treasure. Even when these are pre-occupied, “Resurrection” may always claim to be heard on them, if not to have dominion over them.

“One new idea makes all our Knowledge new.” But when Knowledge is old, and near to the heart, it is often hard to submit to its “renovation.” Prejudice is stronger than logic. Candour is a scarce commodity: this is humiliating; for want of candour is want of honesty.

Cardinal Newman remarks that people are com-

monly "afraid of inferences." They therefore resist them with all their might.

I venture to hope that I have at least verified the claim of the Resurrection to the central point and heart of Peter's Confession. If this alone be allowed, great are the inferences, destructive and constructive: and candour shall in due time admit that those which are "constructive" are great beyond comparison with those which are "destructive."

And when I presume to speak of a "new idea," I plead a right and a duty to call it "old" also; and to claim for it the stability and sobriety of age. I plead that it is exactly as old as "the Gospel" itself, born at the same moment (1 Cor. xv. 1), worthy of the same Definition (Rom. i. 4). And if it be accepted, it lifts the most controverted Texts in Scripture clean out of the swamps and quagmires, the fogs and mists, and the wars and malice of "religious controversy."

"If we suffer with Him, *that we may* also reign with Him." Let this ever be the last and nearest thought suggested by Peter's Confession, as it was the first admonition that followed it. "If we would come after Him" to Heaven, we must first "take up our Cross and follow Him" upon earth.

Beware, O beware, of insobriety. It is one thing to be within sight of the Delectable Mountains, but it is another thing to stand, saved and safe, upon them; and no sober man will mistake his eyes for his feet. The spoiling of a tomb is the one Hope of Peter, but the spoiling of sin is his immediate need, and the first condition of the fruition of his Hope.

First "Crucifer," then "Bar-Jonah." Our sins



must first hang upon our cross, then we may repose in faith upon Our Saviour's lesser and greater Promises: Forgiveness here, and a Home upon the Rock hereafter.

And with the morn those angel faces smile,  
Which we have lov'd long since, and lost awhile.

IN MEMORIAM, IN DESIDERIUM  
E. I. B.



YORK STREET, COVENT GARDEN,  
*March 1886.*

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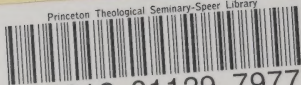
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